SPIRITUAL GIFTS

VOLS. I-II

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SPIRITUAL GIFTS

VOLUMES ONE AND TWO

The Great Controversy

My Christian Experience, Views, and Labors

by

ELLEN G. WHITE

Facsimile Reproduction

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PREFACE TO REPRINTED EDITION

Among the most treasured volumes in the libraries of many of the older Seventh-day Adventist workers are the early editions of the E. G. White books, particularly "Spiritual Gifts," Volumes I-IV, published from 1858 to 1864. Through the passage of the years the fuller E. G. White presentations have replaced these small original volumes, which have become quite rare and much sought after. As a service to a greatly expanding worker and student group these original printings are now reissued in facsimile form and made available to all who desire them.

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That these volumes not only may be treasured by the present generation of Seventh-day Adventist workers, but in some sense may carry the reader back to the atmosphere of the days of small beginnings is the sincere wish of the publishers and

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SPIRITUAL GIFTS.

THE

GREAT CONTROVERSY,

BETWEEN

CHRIST AND HIS ANGELS, AND SATAN AND HIS ANGELS.

BY ELLEN G. WHITE.

BATTLE CREEK, MICH,
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SPIRITUAL GIFTS

THE gift of prophecy was manifested in the church during the Jewish dispensation. If it disappeared for a few centuries, on account of the corrupt state of the church towards the close of that dispensation, it re-appeared at its close to usher in the MESSIAH. Zachariah, the father of John the Baptist, "was filled with the Holy Spirit, and prophesied." Simeon, a just and devout man who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied of JESUS as "a light to lighten the Gentiles, and the glory of Israel;" and Anna a prophetess "spake of him to all them that looked for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of GOD to introduce to Israel "the LAMB of GOD that taketh away the sin of the world."

The Christian age commenced with the out-pouring of the Spirit, and a great variety of spiritual gifts was manifested among the believers; and these were so abundant that Paul could say to the Corinthian church, "The manifestation of the Spirit is given to *every man* to profit withal." To every man in the church, not to every man in the world, as many have applied it.

Since the great apostasy these gifts have rarely been manifested; and this is probably the reason why professed

Christians generally believe that they were limited to the period of the primitive church. But is it not on account of the errors and unbelief of the church that the gifts have ceased? And when the people of GOD shall attain to primitive faith and practice, as they certainly will by the proclamation of the Commandments of GOD and the Faith of JESUS, will not "the latter rain" again develop the gifts? Reasoning from analogy we should expect it. Notwithstanding the apostasies of the Jewish age, it opened and closed with special manifestations of the Spirit of GOD. And it is unreasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first Advent of CHRIST, how much more so for the second; especially, since the last days were to be perilous beyond all precedent, and false prophets were to have power to show great signs and wonders, insomuch that, if it were possible, they should deceive the very elect! But to the scriptures of truth.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark xvi, 15-18.

Says Campbell's translation, "These miraculous powers shall attend the believers." The gifts were not con-

fined to the apostles, but extended to the believers. Who will have them? Those that believe. How long? There is no limitation; the promise seems to run parallel with the great commission to preach the gospel, and to reach the last believer.

But it is objected that the promised aid was only to the apostles, and to those who believed through their preaching: that they fulfilled the commission, established the gospel, and that the gifts ceased with that generation. Let us see if the great commission ended with that generation. Matt. xxviii, 19, 20. Go ye, therefore, and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world.

That the preaching of the gospel under this commission did not end with the primitive church is evident from the promise, "I am with you alway, even to the end of the world." He does not say, I am with you, apostles, everywhere, even to the ends of the earth; but it is *always*, to the end of the world, or age. It will not do to say that the Jewish age is meant, for that had already ended at the cross. I conclude then that the preaching and the belief of the primitive gospel will be attended with the same spiritual aid. The apostles' commission belonged to the Christian age, and embraced the whole of it. Consequently the gifts were only lost through apostasy, and will be revived with the revival of primitive faith and practice.

In 1 Cor. xii, 28, we are informed that GOD hath set, placed or fixed, certain spiritual gifts in the church. In the absence of any scriptural proof that he has removed or abolished them, we must think they were intended to remain.

Where is the proof then that they were abolished? In the same chapter where the *Jewish* Sabbath is abolished, and the *Christian* Sabbath instituted---a chapter in the Acts of the Mystery of Iniquity, and the Man of Sin. But the objector claims Bible proof that the gifts were to cease contained in the following text: Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things. For now we see through a glass darkly: but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. xiii, 8–13.

Well, this text does foretell the cessation of spiritual gifts, also of faith and hope. But *when* were they to cease? We still look forward to the time when

> "Hope shall change to glad fruition,
> Faith to sight, and prayer to praise."

They are to cease when that which is perfect is come—when we shall no longer see through a glass darkly, but face to face. The perfect day, when the just are made perfect, and see as they are seen, is yet in the future. It is true that the Man of Sin, when arrived at manhood, had put away such "childish things" as prophecies, tongues and knowledge, and also the faith and hope and charity of the primitive Christians. But there is nothing in the text to show that GOD designed to take away the gifts which he had set in the church, till the

consummation of her faith and hope---till the surpassing glory of the immortal state should eclipse the most brilliant displays of spiritual power and knowledge, ever manifested in this mortal state.

The objection founded upon 2 Tim. iii, 16, which some have gravely presented, deserves no more than a passing remark. If Paul, in saying that the Scriptures were able to make the man of GOD perfect, thoroughly furnished unto all good works, meant that nothing more should be written by inspiration, why was he, at that moment, adding to those Scriptures? At least, why did he not drop the pen as soon as that sentence was written? And why did John, thirty years afterwards, write the book of Revelation? This book contains another text which is quoted to prove the abolition of spiritual gifts.

For I testify to every man that heareth the words of the prophecy of this book, If any man shall add to these things, GOD shall add to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, GOD shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. xxii, 18, 19.

From this text it is claimed that GOD, who at sundry times, and in divers manners, spake in time past to the fathers by the prophets, and, in the commencement of the gospel day, by JESUS and his apostles, hath hereby solemnly promised never to communicate any thing more to man in that way. Hence all prophesying after this date must be false. This, say they, closes the canon of inspiration. If so, why did John write his gospel after his return from Patmos to Ephesus? In doing so did he add to the words of the prophecy of that book written in

the isle of Patmos? It is evident from the text, that the caution against adding to or taking from, refers not to the Bible as we have the volume compiled, but to the separate book of Revelation, as it came from the hand of the Apostle. Yet no man has a right to add to or subtract from any other book written by inspiration of GOD. Did John, in writing the book of Revelation, add any thing to the book of Daniel's prophecy? Not at all. A prophet has no right to alter the word of GOD. But the visions of John corroborate those of Daniel, and give much additional light upon the subjects there introduced. I conclude then that the LORD has not bound himself to keep silence, but is still at liberty to speak. Ever be it the language of my heart, Speak, LORD, through whom thou wilt; thy servant heareth.

Thus the attempt to prove from Scripture the abolition of spiritual gifts, proves a total failure. And since the gates of *hades* have not prevailed against the church, but GOD still has a people on earth, we may look for the development of the gifts, in connection with the Third Angel's Message---a message which will bring back the church to apostolic ground, and make them indeed the light---not darkness---of the world.

Again, we are forewarned that there would be false prophets in the last days, and the Bible gives a test by which to try their teachings, in order that we may distinguish between the true and the false. The grand test is the law of GOD, which is applied both to the prophesyings and to the moral character of the prophets. If there were to be no true prophesyings in the last days, how much easier to have stated the fact, and thus cut off all chance for deception, than to give a test by which to try them, as though there would be the genuine as well as the false.

In Isa. viii, 19, 20, is a prophecy of the familiar spirits of the present time, and the law is given as a test. To the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them. Why say, "*if* they speak not," if there was to be no true spiritual manifestation or prophesying at the same time? JESUS says, Beware of false prophets, . . . ye shall know them by their fruits. Matt. vii, 15. This is a part of "the sermon on the mount," and all can see that this discourse has a general application to the church throughout the gospel age. False prophets are to be known by their fruits; in other words, by their moral character. The only standard by which to determine whether their fruits are good or bad, is the law of GOD. Hence we are brought to the law and to the testimony. True prophets will not only speak according to this word, but they must live according to it. One who speaks and lives thus I dare not condemn.

It always has been a characteristic of false prophets that they see visions of peace; and they will be saying peace and safety when sudden destruction comes upon them. The true will boldly reprove sin and warn of coming wrath.

Prophesyings which contradict the plain and positive declarations of the word are to be rejected. An example is given in the manner of CHRIST'S second coming. When JESUS ascended to heaven in the sight of his disciples, it was declared most explicitly by the angels, that this same JESUS should so come in like manner as they had seen him go into heaven. Hence JESUS in predicting the false prophets of the last days, says, If they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. All true prophesying on that point must recognize his visible

coming from heaven. Why did not JESUS say, Reject all prophesying at that time, for there will be no true prophets then?

Eph. iv, 11--13. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST; till we all come in the unity of the faith, and of the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fullness of CHRIST."

We learn from a previous verse that when CHRIST ascended up on high, he gave gifts unto men. Of these gifts are enumerated apostles, prophets, evangelists, pastors and teachers. The object for which they were given was the perfecting of the saints in unity and knowledge. Some, who profess to be *pastors* and *teachers*, at the present day, hold that these gifts fully accomplished their object some eighteen hundred years ago, and consequently ceased. Why not then throw aside their titles of pastors and teachers? If the office of prophet is limited by this text to the primitive church, so is that of evangelist and all the rest; for there is no distinction made.

Now let us reason a moment upon this point. All these gifts were given for the perfecting of the saints in unity, knowledge and spirit. Under their influence the primitive church enjoyed for a time that unity. "The multitude of them that believed were of one heart and of one soul." And it seems a natural consequence of this state of unity, that "with *great power* gave the apostles witness of the resurrection of the LORD JESUS: and great grace was upon them all." Acts iv, 31--33. How desirable such a state of things now! But apostasy with its dividing and blighting influence marred the beauty of the fair church, and clothed

her in sackcloth. Division and disorder have been the result. Never was there so great a diversity of faith in christendom as at the present day. If the gifts were necessary for the unity of the primitive church, how much more so to *restore* unity now! And that it is the purpose of GOD to restore the unity of the church in the last days, is abundantly evident from the prophecies. We are assured that the watchmen shall see eye to eye, when the LORD shall bring again Zion. Also, that in the time of the end the wise shall understand. When this is fulfilled, there will be unity of faith with all that GOD accounts wise; for those that do in reality understand aright, must, necessarily, understand alike. What is to effect this unity, but the gifts that were given for this very purpose?

From considerations like these, it is evident that the perfect state of the church here predicted is still in the future; consequently these gifts have not yet accomplished their end. This letter to the Ephesians was written in A.D.64, about two years before Paul told Timothy that he was ready to be offered, and the time of his departure was at hand. The seeds of the apostasy were now germinating in the church, for Paul had said ten years before, in his second letter to the Thessalonians, "The mystery of iniquity doth already work." Grievous wolves were now about to enter in, not sparing the flock. The church was not then rising and advancing to that perfection in unity contemplated in the text, but was about to be torn by factions, and distracted by divisions. The Apostle knew this; consequently he must have looked beyond the great apostasy, to the period of the gathering of the remnant of GOD's people, when he said, "Till we all come into the unity of the faith."

Hence the gifts that were set in the church have not yet served out their time.

1 Thess. v, 19--21. "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

In this epistle the Apostle introduces the subject of the second coming of the LORD. He then describes the state of the unbelieving world at that time---saying, "Peace and safety," when the day of the LORD is about to burst upon them, and sudden destruction come upon them as a thief in the night. He then exhorts the church, in view of these things, to keep awake, watch and be sober. Among the exhortations that follow are the words we have quoted, "Quench not the Spirit," &c. Some may think that these three verses are completely detached from each other in sense; but they have a natural connection in the order in which they stand. The person who quenches the Spirit will be left to despise prophesyings, which are the legitimate fruit of the Spirit. "I will pour out my Spirit, and your sons and your daughters shall prophesy." Joel ii, 28. The expression, "Prove all things," is limited to the subject of discourse---prophesyings---and we are to try the spirits by the tests which he has given us in his word. Spiritual deceptions and false prophesyings abound at the present time; and doubtless this text has a special application here. But, mark, the Apostle does not say, Reject all things; but, Prove all things; *hold fast* that which is *good*.

Joel ii, 28--32. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in

those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."

This prophecy of Joel, which speaks of the out-pouring of the Holy Spirit in the last days, was not all fulfilled at the beginning of the gospel dispensation. This is evident from the wonders in heaven and in earth, introduced in this text, which were to be precursors of "the great and the *terrible* day of the LORD." Though we have had the signs, that terrible day is still in the future. The whole gospel dispensation may be called the last days, but to say that the *last days* are all 1800 years in the past, is absurd. They reach to the day of the LORD, and to the deliverance of the remnant of GOD's people. "For in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the *remnant* whom the LORD shall call."

This remnant, existing amid the signs and wonders that usher in the great and terrible day of the LORD are, doubtless, the remnant of the seed of the woman spoken of in Rev. xii, 17---the last generation of the church on earth. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of GOD, and have the testimony of JESUS CHRIST."

The remnant of the gospel church will have the gifts. War will be waged against them because they keep the commandments of GOD, and have the testimony of JESUS

CHRIST. Rev. xii, 17. In Rev xix, 10, the testimony of JESUS is defined to be the spirit of prophecy. Said the angel, "I am thy fellow-servant, and of thy brethren that have the testimony of JESUS." In Chap. xxii, 9, he repeats the same in substance, as follows: "I am thy fellow-servant, and of thy brethren the prophets." From the comparison we see the force of the expression, The testimony of JESUS is the spirit of prophecy. But the testimony of JESUS includes all the gifts of that one Spirit. Says Paul, I thank my GOD always on your behalf, for the grace of GOD which is given you by JESUS CHRIST; that in every thing ye are enriched by him, in all utterance and in all knowledge; even as the testimony of CHRIST was confirmed in you: so that ye come behind in no gift; waiting for the coming of our LORD JESUS CHRIST. 1 Cor. i, 4--7. The testimony of CHRIST was confirmed in the Corinthian church, and what was the result? They came behind *in no gift.* Are we not justified then in the conclusion that when the remnant are fully confirmed in the testimony of JESUS, they will come behind in no gift, waiting for the coming of our LORD JESUS CHRIST?

R. F. C.

THE

GREAT CONTROVERSY.

CHAPTER I.

The Fall of Satan.

THE LORD has shown me that Satan was once an honored angel in heaven, next to JESUS CHRIST. His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing. And I saw that when GOD said to his SON, Let us make man in our image, Satan was jealous of JESUS. He wished to be consulted concerning the formation of man. He was filled with envy, jealousy and hatred. He wished to be the highest in heaven, next to GOD, and receive the highest honors. Until this time all heaven was in order, harmony and perfect subjection to the government of GOD.

It was the highest sin to rebel against the order and will of GOD. All heaven seemed in commotion. The angels were marshaled in companies with a commanding angel at their head. All the angels were astir. Satan was insinuating against the government of GOD, ambitious to exalt himself, and unwilling to sub-

mit to the authority of JESUS. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of GOD in giving authority to his SON. And there was contention with the angels. Satan and his affected ones, who were striving to reform the government of GOD, wished to look into his unsearchable wisdom to ascertain his purpose in exalting JESUS, and endowing him with such unlimited power and command. They rebelled against the authority of the SON of GOD, and all the angels were summoned to appear before the FATHER, to have their cases decided. And it was decided that Satan should be expelled from heaven, and that the angels, all who joined with Satan in the rebellion, should be turned out with him. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the SON of GOD, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven.

After Satan was shut out of heaven, with those who fell with him, he realized that he had lost all the purity and glory of heaven forever. Then he repented and wished to be reïnstated again in heaven. He was willing to take his proper place, or any place that might be assigned him. But no, heaven must not be placed in jeopardy All heaven might be marred should he be taken back; for sin originated with him,

and the seeds of rebellion were within him. Satan had obtained followers, those who sympathized with him in his rebellion. He and his followers repented, wept and implored to be taken back into the favor of God. But no, their sin, their hate, their envy and jealousy, had been so great that GOD could not blot it out. It must remain to receive its final punishment.

When Satan became fully conscious that there was no possibility of his being brought again into favor with GOD, then his malice and hatred began to be manifest. He consulted with his angels, and a plan was laid to still work against GOD'S government. When Adam and Eve were placed in the beautiful garden, Satan was laying plans to destroy them. A consultation was held with his evil angels. In no way could this happy couple be deprived of their happiness if they obeyed GOD. Satan could not exercise his power upon them unless they should first disobey GOD, and forfeit his favor. They must devise some plan to lead them to disobedience that they might incur GOD'S frown, and be brought under the more direct influence of Satan and his angels. It was decided that Satan should assume another form, and manifest an interest for man. He must insinuate against GOD'S truthfulness, create doubt whether GOD did mean as he said, next, excite their curiosity, and lead them to pry into the un-

searchable plans of GOD, which Satan had been guilty of, and reason as to the cause of his restrictions in regard to the tree of knowledge.

CHAPTER II.

The Fall of Man.

I saw that the holy angels often visited the garden, and gave instruction to Adam and Eve concerning their employment, and also taught them concerning the rebellion of Satan and his fall. The angels warned them of Satan, and cautioned them not to separate from each other in their employment, for they might be brought in contact with this fallen foe. The angels enjoined upon them to closely follow the directions GOD had given them, for in perfect obedience only were they safe. And if they were obedient, this fallen foe could have no power over them.

Satan commenced his work with Eve, to cause her to disobey. She first erred in wandering from her husband, next, in lingering around the forbidden tree, and next in listening to the voice of the tempter, and even daring to doubt what GOD had said—In the day that thou eatest thereof thou shalt surely die. She thought, Perhaps it does not mean just as the LORD said. She ventured to disobey. She put

forth her hand, took of the fruit, and ate. It was pleasing to the eye, and pleasant to the taste. She was jealous that GOD had withheld from them what was really for their good. She offered the fruit to her husband, thereby tempting him. She related to Adam all that the serpent had said, and expressed her astonishment that he had the power of speech.

I saw a sadness came over Adam's countenance. He appeared afraid and astonished. A struggle appeared to be going on in his mind. He felt sure that this was the foe which they had been warned against, and that his wife must die. They must be separated. His love for Eve was strong. And in utter discouragement he resolved to share her fate. He seized the fruit, and quickly ate it. Then Satan exulted. He had rebelled in heaven, and had sympathizers who loved him, and followed him in his rebellion. He fell, and caused others to fall with him. And he had now tempted the woman to distrust GOD, to inquire into his wisdom, and to seek to penetrate his all-wise plans. Satan knew the woman would not fall alone. Adam, through his love for Eve, disobeyed the command of GOD, and fell with her.

The news of man's fall spread through heaven. Every harp was hushed. The angels cast their crowns from their heads in sorrow. All heaven was in agitation. A counsel was held to decide what must be done with the guilty

pair. The angels feared that they would put forth the hand, and eat of the tree of life, and be immortal sinners. But GOD said that he would drive the transgressors from the garden. Angels were commissioned immediately to guard the way of the tree of life. It had been Satan's studied plan that Adam and Eve should disobey GOD, receive his frown, and then be led on to partake of the tree of life, that they might live forever in sin and disobedience, and thus sin be immortalized. But holy angels were sent to drive them out of the garden, while another company of angels were commissioned to guard the way to the tree of life. Each of these mighty angels appeared to have something in their right hand, which looked like a glittering sword.

Then Satan triumphed. Others he had made to suffer by his fall. He had been shut out of heaven, they out of Paradise.

CHAPTER III.

The Plan of Salvation.

Sorrow filled heaven, as it was realized that man was lost, and the world that GOD created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of

Adam must die. I saw the lovely JESUS, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the FATHER. Said my accompanying angel, He is in close converse with his FATHER. The anxiety of the angels seemed to be intense while JESUS was communing with his FATHER. Three times he was shut in by the glorious light about the FATHER, and the third time he came from the FATHER, his person could be seen. His countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that he had been pleading with his FATHER, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon. That through the merits of his blood, and obedience to the law of GOD, they could have the favor of GOD, and be brought into the beautiful garden, and eat of the fruit of the tree of life.

At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the plan of salvation. JESUS told them that he would stand between the wrath of his FATHER and guilty man, that he would bear iniquity and scorn, and but few

would receive him as the SON of GOD. Nearly all would hate and reject him. He would leave all his glory in heaven, appear upon earth as a man, humble himself as a man, become acquainted by his own experience with the various temptations with which man would be beset, that he might know how to succor those who should be tempted; and that finally, after his mission as a teacher should be accomplished, he would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that he should die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that he should suffer dreadful hours of agony, which even angels could not look upon, but would vail their faces from the sight. Not merely agony of body would he suffer; but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon him. He told them he would die and rise again the third day, and should ascend to his FATHER to intercede for wayward, guilty man.

The angels prostrated themselves before him. They offered their lives. JESUS said to them that he should by his death save many; that the life of an angel could not pay the debt. His life alone could be accepted of his FATHER as a ransom for man.

JESUS also told them that they should have a part to act, to be with him, and at different times strengthen him. That he should take man's fallen nature, and his strength would not be even equal with theirs. And they should be witnesses of his humiliation and great sufferings. And as they should witness his sufferings, and the hate of men towards him, they would be stirred with the deepest emotions, and through their love for him, would wish to rescue, and deliver him from his murderers; but that they must not interfere to prevent anything they should behold; and that they should act a part in his resurrection; that the plan of salvation was devised, and his FATHER had accepted the plan.

With a holy sadness JESUS comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and destroy him who had the power of death. And his FATHER would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, never more to disturb heaven, or the purified, new earth. JESUS bid the heavenly host be reconciled to the plan that his FATHER accepted, and rejoice that fallen man could be exalted again through his death, to obtain favor with GOD and enjoy heaven.

Then joy, inexpressible joy, filled heaven. And the heavenly host sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of GOD in yielding up his dearly BELOVED to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of JESUS; that he would consent to leave the bosom of his FATHER, and choose a life of suffering and anguish, and die an ignominious death to give life to others.

Said the angel, Think ye that the FATHER yielded up his dearly beloved SON without a struggle? No, no. It was even a struggle with the GOD of heaven, whether to let guilty man perish, or to give his beloved SON to die for them. Angels were so interested for man's salvation that there could be found among them those who would yield their glory, and give their life for perishing man. But, said my accompanying angel, That would avail nothing. The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercessions of his SON would pay the debt, and save lost man from hopeless sorrow and misery.

But the work of the angels was assigned them, to ascend and descend with strengthening balm from glory to soothe the SON of GOD in his sufferings, and administer unto him.

Also, their work would be to guard and keep the subjects of grace from the evil angels, and the darkness constantly thrown around them by Satan. I saw that it was impossible for GOD to alter or change his law, to save lost, perishing man; therefore he suffered his beloved SON to die for man's transgression.

Satan again rejoiced with his angels that he could, by causing man's fall, pull down the SON of GOD from his exalted position. He told his angels that when JESUS should take fallen man's nature, he could overpower him, and hinder the accomplishment of the plan of salvation.

I was then shown Satan as he was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil. That brow which was once so noble, I particularly noticed. His forehead commenced from his eyes to recede backward. I saw that he had demeaned himself so long, that every good quality was debased, and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him, his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance, which made me

tremble, it was so full of evil, and Satanic slyness. This smile is the one he wears just before he makes sure of his victim, and as he fastens the victim in his snare, this smile grows horrible.

CHAPTER IV.

The First Advent of Christ.

Then I was carried down to the time when JESUS was to take upon himself man's nature, humble himself as a man, and suffer the temptations of Satan.

His birth was without worldly grandeur. He was born in a stable, cradled in a manger; yet his birth was honored far above any of the sons of men. Angels from heaven informed the shepherds of the advent of JESUS, while the light and glory from GOD accompanied their testimony. The heavenly host touched their harps and glorified GOD. They triumphantly heralded the advent of the SON of GOD to a fallen world to accomplish the work of redemption, and by his death bring peace, happiness, and everlasting life to man. GOD honored the advent of his SON. Angels worshiped him.

Angels of GOD hovered over the scene of his baptism, and the Holy Spirit descended in the shape of a dove, and lighted upon him, and as

the people stood greatly amazed, with their eyes fastened upon him, the FATHER'S voice was heard from heaven, saying, Thou art my beloved SON, in thee I am well pleased.

John was not certain that it was the SAVIOUR who came to be baptized of him in Jordan. But GOD had promised him a sign by which he should know the LAMB of GOD. That sign was given as the heavenly Dove rested upon JESUS, and the glory of GOD shone round about him. John reached forth his hand, pointing to JESUS, and with a loud voice cried out, Behold the LAMB of GOD which taketh away the sin of the world.

John informed his disciples that JESUS was the promised MESSIAH, the SAVIOUR of the world. As his work was closing, he taught his disciples to look to JESUS, and follow him as the great teacher. John's life was without pleasure. It was sorrowful and self-denying. He heralded the first advent of CHRIST, and then was not permitted to witness the miracles, and enjoy the power manifested by him. He knew that when JESUS should establish himself as a teacher, he must die. His voice was seldom heard, except in the wilderness. His life was lonely. He did not cling to his father's family, to enjoy their society, but left them in order to fulfill his mission. Multitudes left the busy cities and villages, and flocked to the wilderness to hear the words of the wonderful, sin-

gular Prophet. John laid the axe at the root of the tree. He reproved sin fearless of consequences, and prepared the way for the LAMB of GOD.

Herod was affected as he listened to the powerful, pointed testimonies of John. With deep interest he inquired what he must do to become his disciple. John was acquainted with the fact that he was about to marry his brother's wife, while her husband was yet living, and faithfully told Herod that it was not lawful. Herod was not willing to make any sacrifice. He married his brother's wife, and, through her influence, seized John and put him in prison. But Herod intended to release him again. While there confined, John heard through his disciples of the mighty works of JESUS. He could not listen to his gracious words. But the disciples informed him, and comforted him with what they had heard. Soon John was beheaded through the influence of Herod's wife. I saw that the least disciple that followed JESUS, witnessed his miracles, and heard the comforting words which fell from his lips, was greater than John the baptist. That is, they were more exalted and honored, and had more pleasure in their lives.

John came in the spirit and power of Elijah, to proclaim the first advent of Jesus. I was pointed down to the last days, and saw that John was to represent those who should go forth in the

spirit and power of Elijah, to herald the day of wrath, and the second advent of JESUS.

After the baptism of JESUS in Jordan, he was led by the Spirit into the wilderness, to be tempted of the Devil. The Holy Spirit had fitted him for that special scene of fierce temptations. Forty days he was tempted of the Devil, and in those days he ate nothing. Everything around JESUS was unpleasant, from which human nature would be led to shrink. He was with the wild beasts, and the Devil, in a desolate, lonely place. I saw that the SON of GOD was pale and emaciated through fasting and suffering. But his course was marked out, and he must fulfill the work he came to do.

Satan took advantage of the sufferings of the SON of GOD, and prepared to beset him with manifold temptations, hoping he should obtain the victory over him, because he had humbled himself as a man. Satan came with this temptation, If thou be the SON of GOD, command that this stone be made bread. He tempted JESUS to condescend to him, and give him proof of his being the MESSIAH, by exercising his divine power. JESUS mildly answered him, It is written, Man shall not live by bread alone, but by every word of GOD.

Satan was seeking a dispute with JESUS concerning his being the SON of GOD. He referred to his weak, suffering condition, and boastingly affirmed that he was stronger than JESUS.

But the word spoken from heaven, Thou art my beloved SON, in thee I am well pleased, was sufficient to sustain JESUS through all his sufferings. I saw that in all his mission he had nothing to do in convincing Satan of his power, and of his being the SAVIOUR of the world. Satan had sufficient evidence of his exalted station and authority. His unwillingness to yield to JESUS' authority, shut him out of heaven.

Satan, to manifest his strength, carried JESUS to Jerusalem, and set him upon a pinnacle of the temple, and again tempted him, that if he was the SON of GOD, to give him evidence of it by casting himself down from the dizzy height upon which he had placed him. Satan came with the words of inspiration. For it is written, He shall give his angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. JESUS answering said unto him, It is said, Thou shalt not tempt the LORD thy GOD. Satan wished to cause JESUS to presume upon the mercy of his FATHER, and risk his life before the fulfillment of his mission. He had hoped that the plan of salvation would fail; but I saw that the plan was laid too deep to be thus overthrown, or marred by Satan.

I saw that CHRIST was the example for all christians when tempted, or their rights disputed. They should bear it patiently. They should not feel that they have a right to call

upon GOD to display his power, that they may obtain a victory over their enemies, unless there is a special object in view, that GOD can be directly honored and glorified by it. I saw that if JESUS had cast himself from the pinnacle, it would not have glorified his FATHER; for none would witness the act but Satan, and the angels of GOD. And it would be tempting the LORD to display his power to his bitterest foe. It would have been condescending to the one whom JESUS came to conquer.

"And the Devil taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine. And JESUS answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the LORD thy GOD, and him only shalt thou serve."

Here Satan showed JESUS the kingdoms of the world. They were presented in the most attractive light. He offered them to JESUS if he would there worship him. He told JESUS that he would relinquish his claims of the possessions of earth. Satan knew that his power must be limited, and finally taken away, if the plan of salvation should be carried out. He knew that if JESUS should die to redeem man, his

power would end after a season, and he would be destroyed. Therefore it was his studied plan to prevent, if possible the completion of the great work which had been commenced by the SON of GOD. If the plan of man's redemption should fail, he would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the GOD of heaven.

Satan exulted when JESUS left heaven, and left his power and glory there. He thought that the SON of GOD was placed in his power. The temptation took so easily with the holy pair in Eden, that he hoped he could with his satanic cunning and power overthrow even the SON of GOD, and thereby save his life and kingdom. If he could tempt JESUS to depart from the will of his FATHER, then his object would be gained. JESUS bid Satan get behind him. He was to bow only to his FATHER. The time was to come when JESUS should redeem the possessions of Satan by his own life, and, after a season, all in heaven and earth should submit to him. Satan claimed the kingdoms of earth as his, and he insinuated to JESUS that all his sufferings might be saved. He need not die to obtain the kingdoms of this world. But he might have the entire possessions of earth, and the glory of reigning over them, if he would worship him. JESUS was steadfast. He chose his life of suffering, his

dreadful death, and, in the way appointed by his FATHER, to become a lawful heir to the kingdoms of earth, and have them given into his hands as an everlasting possession. Satan also will be given into his hands to be destroyed by death, never more to annoy JESUS, or the saints in glory.

CHAPTER V.

The Ministry of Christ.

After Satan had ended his temptations, he departed from JESUS for a season, and angels prepared him food in the wilderness, and strengthened him, and the blessing of his FATHER rested upon him. Satan had failed in his fiercest temptations, yet he looked forward to the period of JESUS' ministry, when he should at different times try his cunning against him. He still hoped to prevail against him by stirring up those who would not receive JESUS, to hate and seek to destroy him. Satan held a special counsel with his angels. They were disappointed and enraged that they had prevailed nothing against the SON of GOD. They decided that they must be more cunning, and use their power to the utmost to inspire unbelief in the minds of his own nation as to his being the SAVIOUR of the world, and in this way discour-

age JESUS in his mission. No matter how exact the Jews might be in their ceremonies and sacrifices, if they could keep their eyes blinded as to the prophecies, and make them believe that it was a mighty, worldly king who was to fulfill these prophecies, they would keep their minds on the stretch for a MESSIAH to come.

I was then shown that Satan and his angels were very busy during CHRIST'S ministry, inspiring men with unbelief, hate and scorn. Often when JESUS uttered some cutting truth reproving their sins, they would become enraged. Satan and his angels urged them on to take the life of the SON of GOD. Once they took up stones to cast at him, but angels guarded him, and bore him away from the angry multitude to a place of safety. Again as the plain truth dropped from his holy lips, the multitude laid hold of him, and led him to the brow of a hill, intending to thrust him down. A contention arose among themselves as to what they should do with him, when the angels again hid him from the sight of the multitude, and he, passing through the midst of them, went his way.

Satan still hoped the great plan of salvation would fail. He exerted all his power to make the hearts of all people hard, and their feelings bitter against JESUS. He hoped that the number who would receive him as the SON of GOD would be so few, that JESUS would consider his sufferings and sacrifice too great to make

for so small a company. But I saw that if there had been but two who would have accepted JESUS as the SON of GOD, to believe in him to the saving of their souls, he would have carried out the plan.

JESUS commenced his work by breaking the power which Satan held over the suffering. He healed those who had suffered by his evil power. He restored the sick to health, healed the lame, and caused them to leap in the gladness of their hearts, and glorify GOD. He gave sight to the blind, restored to health by his power those who had been infirm and bound by Satan's cruel power many years. The weak, the trembling, and desponding, he comforted with gracious words. He raised the dead to life, and they glorified GOD for the mighty display of his power. He wrought mightily for all who believed on him. And the feeble suffering ones whom Satan held in triumph. JESUS wrenched from his grasp, and brought to them by his power, soundness of body, and great joy and happiness.

The life of CHRIST was full of benevolence, sympathy and love. He was ever attentive to listen to, and relieve the woes of those who came to him. Multitudes carried the evidences, in their own persons of his divine power. Yet many of them soon after the work was accomplished were ashamed of the humble, yet mighty teacher. Because the rulers did not believe on

him, they were not willing to suffer with JESUS. He was a man of sorrows and acquainted with grief. But few could endure to be governed by his sober, self-denying life. They wished to enjoy the honor which the world bestows. Many followed the SON of GOD, and listened to his instructions, feasting upon the words which fell so graciously from his lips. His words were full of meaning, yet so plain that the weakest could understand.

Satan and his angels were busy. They blinded the eyes and darkened the understanding of the Jews. Satan stirred up the chief of the people and the rulers to take his life. They sent officers to bring JESUS unto them, and as they came near where he was, they were greatly amazed. They saw JESUS stirred to sympathy and compassion, as he witnessed human woe. They saw him in love and tenderness speak encouragingly to the weak and afflicted. They also heard him, in a voice of authority, rebuke the power of Satan, and bid the captives held by him, go free. They listened to the words of wisdom that fell from his lips, and they were captivated. They could not lay hands on him. They returned to the priests and elders without JESUS. They inquired of the officers, Why have ye not brought him? They related what they had witnessed of his miracles, and the holy words of wisdom, love and knowledge which they had heard, and ended

with saying, Never man spake like this man. The chief priests accused them of being also deceived. Some were ashamed that they had not brought him. The chief priests inquired in a ridiculing manner if any of the rulers had believed on him. I saw that many of the magistrates and elders did believe on JESUS. But Satan kept them from acknowledging it. They feared the reproach of the people more than they feared GOD.

Thus far the cunning and hatred of Satan had not broken up the plan of salvation. The time for the accomplishment of the object for which JESUS came into the world was drawing on. Satan and his angels consulted together, and decided to inspire CHRIST'S own nation to cry eagerly for his blood, and invent cruelty and scorn to be heaped upon him. He hoped that JESUS would resent such treatment, and not maintain his humility and meekness.

While Satan was laying his plans, JESUS was carefully opening to his disciples the sufferings he must pass through. That he should be crucified, and that he would rise again the third day. But their understanding seemed dull. They could not comprehend what he told them.

CHAPTER VI.

The Transfiguration.

I saw that the faith of the disciples was greatly strengthened at the transfiguration. GOD chose to give the followers of JESUS strong proof that he was the promised MESSIAH, that in their bitter sorrow and disappointment they should not entirely cast away their confidence. At the transfiguration the LORD sent Moses and Elias to talk with JESUS concerning his sufferings and death. Instead of choosing angels to converse with his SON, GOD chose those who had an experience in the trials of earth. A few of his followers were permitted to be with him and behold his face lighted up with divine glory, and witness his raiment white and glistening, and hear the voice of GOD, in fearful majesty, saying, This is my beloved SON, hear him.

Elijah had walked with GOD. His work had not been pleasant. GOD, through him, had reproved sin. He was a prophet of GOD, and had to flee from place to place to save his life. He was hunted like the wild beasts that they might destroy him. GOD translated Elijah. Angels bore him in glory and triumph to heaven.

Moses had been a man greatly honored of GOD. He was greater than any who had lived before him. He was privileged to talk with

GOD face to face as a man speaketh with a friend. He was permitted to see the bright light and excellent glory that enshrouded the FATHER. Through Moses the LORD delivered the children of Israel from Egyptian bondage. Moses was a mediator for the children of Israel. He often stood between them and the wrath of GOD. When the wrath of GOD was greatly kindled against Israel for their unbelief, their murmurings, and their grievous sins, Moses love for them was tested. GOD promised him that if he would let Israel go, let them be destroyed, he would make of him a mighty nation. Moses showed his love for Israel by his earnest pleading. In his distress he prayed GOD to turn from his fierce anger, and forgive Israel, or blot his name out of his book.

When Israel murmured against GOD and against Moses, because they could get no water, they accused him of leading them out to kill them and their children. GOD heard their murmurings, and bade Moses smite the rock, that the children of Israel might have water. Moses smote the rock in wrath, and took the glory to himself. The continual waywardness and murmuring of the children of Israel had caused him the keenest sorrow, and for a little he forgot how much GOD had borne with them, and that their murmuring was not against Moses, but against GOD. He thought only of himself, how deeply he was wronged, and how

little gratitude they manifested in return, for his deep love for them.

As Moses smote the rock, he failed to honor GOD, and magnify him before the children of Israel, that they might glorify GOD. And the LORD was displeased with Moses, and said that he should not enter the promised land. It was GOD'S plan to often prove Israel by bringing them into strait places, and then in their great necessity exhibit his power, that he might live in their memory, and they glorify him.

When Moses came down from the mount with the two tables of stone, and saw Israel worshiping the golden calf, his anger was greatly kindled, and he threw down the tables of stone, and broke them. I saw that Moses did not sin in this. He was wroth for GOD, jealous for his glory. But when he yielded to the natural feelings of the heart, and took glory to himself, which was due to GOD, he sinned, and for that sin, GOD would not suffer him to enter the promised land.

Satan had been trying to find something wherewith to accuse Moses before the angels. Satan triumphed in that he had caused him to displease GOD, and he exulted, and told the angels that when the SAVIOUR of the world should come to redeem man, he could overcome him. For this transgression Moses came under the power of Satan—the dominion of death. Had he remained steadfast, and not sinned in taking

glory to himself, the LORD would have brought him to the promised land, and then translated him to heaven without seeing death.

I saw that Moses passed through death, but Michael came down and gave him life before he saw corruption. Satan claimed the body as his, but Michael resurrected Moses, and took him to heaven. The Devil tried to hold his body, and railed out bitterly against GOD, denounced him as unjust, in taking from him his prey. But Michael did not rebuke the Devil, although it was through his temptation and power that GOD'S servant had fallen. CHRIST meekly referred him to his FATHER, saying, The LORD rebuke thee.

JESUS told his disciples that there were some standing with him who should not taste of death till they should see the kingdom of GOD come with power. At the transfiguration this promise was fulfilled. The fashion of JESUS' countenance was changed, and shone like the sun. His raiment was white and glistening. Moses was present, and represented those who will be raised from the dead at the second appearing of JESUS. And Elias, who was translated without seeing death, represented those who will be changed to immortality at CHRIST'S second coming, and without seeing death will be translated to heaven. The disciples beheld with fear and astonishment the excellent majesty of JESUS, and the cloud that overshadowed them, and

heard the voice of GOD in terrible majesty, saying, This is my beloved SON, hear him.

CHAPTER VII.

The Betrayal of Christ.

I was then carried down to the time when JESUS ate the passover supper with his disciples. Satan had deceived Judas, and led him to think he was one of Christ's true disciples; but his heart had ever been carnal. He had seen the mighty works of JESUS, he had been with him through his ministry, and yielded to the overpowering evidences that he was the MESSIAH; but he was close and covetous. He loved money. He complained in anger of the costly ointment poured upon JESUS. Mary loved her LORD. He had forgiven her sins which were many, and had raised from the dead her much loved brother, and she felt that nothing was too dear to bestow upon JESUS. The more costly and precious the ointment, the better could Mary express her gratitude to her SAVIOUR, by devoting it to him. Judas, as an excuse for his covetousness, said that the ointment might have been sold and given to the poor. But it was not because he had any care for the poor; for he was selfish, and often appropriated to his own use that which was entrusted

to his care to be given to the poor. Judas had not been attentive to the comforts and wants of JESUS, and to excuse his covetousness, he often referred to the poor. And this act of generosity on the part of Mary was a most cutting rebuke of his covetous disposition.

The way was prepared for the temptation of Satan to find a ready reception in Judas' heart. The Jews hated JESUS; but multitudes thronged him to listen to his words of wisdom, and to witness his mighty works. This drew the attention of the people from the chief priests and elders, for the people were stirred with the deepest interest, and anxiously followed JESUS, and listened to the instructions of this wonderful teacher. Many of the chief rulers believed on JESUS, but were afraid to confess it, fearing they would be put out of the synagogue. The priests and elders decided that something must be done to draw the attention of the people from JESUS. They feared that all men would believe on him. They could see no safety for themselves. They must lose their position, or put JESUS to death. And after they should put him to death, there were still those who were living monuments of his power. JESUS had raised Lazarus from the dead. And they feared that if they should kill JESUS, Lazarus would testify of his mighty power. The people were flocking to see him who was raised from the dead, and the rulers determined to slay

Lazarus also, and put down the excitement. Then they would turn the people to the traditions and doctrines of men, to tithe mint and rue, and again have influence over them. They agreed to take JESUS when he was alone; for if they should attempt to take him in a crowd, when the minds of the people were all interested in him, they would be stoned.

Judas knew how anxious they were to obtain JESUS, and offered to betray him to the chief priests and elders for a few pieces of silver. His love of money led him to agree to betray his LORD into the hands of his bitterest enemies. Satan was working directly through Judas, and in the midst of the impressive scene of the last supper, he was contriving plans to betray JESUS. JESUS sorrowfully told his disciples that all of them would be offended because of him, that night. But Peter ardently affirmed that although all should be offended because of him, he would not. JESUS said to Peter, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

I then viewed JESUS in the garden with his disciples. In deep sorrow he bade them watch and pray lest they should enter into temptation. JESUS knew that their faith was to be tried, and their hopes disappointed, and that they would need all the strength they could ob-

tain by close watching and fervent prayer. With strong cries and weeping, JESUS prayed, FATHER, if thou be willing, remove this cup from me, nevertheless, not my will, but thine be done. The SON of GOD prayed in agony. Large drops of sweat like blood came out of his face, and fell upon the ground. Angels were hovering over the place, witnessing the scene, while only one was commissioned to go and strengthen the SON of GOD in his agony. The angels in heaven cast their crowns and harps from them, and with the deepest interest silently watched JESUS. There was no joy in heaven. They wished to surround the SON of GOD, but the commanding angels suffered them not, lest, as they should behold his betrayal, they would deliver him; for the plan was laid out, and it must be fulfilled.

After JESUS had prayed, he came to see his disciples. They were sleeping. He had not the comfort and prayers of even his disciples in that dreadful hour. Peter who was so zealous a little before, was heavy with sleep. JESUS reminded him of his positive declarations, and said unto him, What! could ye not watch with me one hour? Three times the SON of GOD prayed in agony, when Judas, with his band of men, was at hand. He met JESUS as usual to salute him. The band surrounded JESUS; but there he manifested his divine power, as he said, Whom seek ye? I am he. They fell backward

to the ground. JESUS made this inquiry that they might witness his power, and have evidence that he could deliver himself from their hands if he would.

The disciples began to hope as they saw the multitude with their staves and swords fall so quickly. As they arose and again surrounded the SON of GOD, Peter drew the sword and cut off an ear. JESUS bid him put up the sword, and said unto him, Thinkest thou that I cannot now pray to my FATHER, and he shall presently give me more than twelve legions of angels? I saw that as these words were spoken, the countenances of the angels were animated. They wished then, and there, to surround their commander, and disperse that angry mob. But again sadness settled upon them as JESUS added, But how then shall the scriptures be fulfilled, that thus it must be? The hearts of the disciples sunk again in despair and bitter disappointment, as JESUS suffered them to lead him away.

The disciples were afraid of their own lives, and fled one this way, and the other that, and JESUS was left alone. O what triumph of Satan then! And what sadness and sorrow with the angels of GOD! Many companies of holy angels, with each a tall commanding angel at their head, were sent to witness the scene. They were to record every act, every insult and cruelty imposed upon the SON of GOD, and to register every pang of anguish which JESUS should

suffer; for the very men should see it all again in living characters.

CHAPTER VIII.

The Trial of Christ.

The angels as they left heaven, in sadness laid off their glittering crowns. They could not wear them while their commander was suffering, and was to wear a crown of thorns. Satan and his angels were busy in that judgment hall to destroy humanity and sympathy. The very atmosphere was heavy and polluted by their influence. The chief priests and elders were inspired by them to abuse and insult JESUS, in a manner the most difficult for human nature to bear. Satan hoped that such insult and sufferings would call forth from the SON of GOD some complaint or murmur; or that he would manifest his divine power, and wrench himself from the grasp of the multitude, and thus the plan of salvation at last fail.

Peter followed his LORD after his betrayal. He was anxious to see what would be done with JESUS. And when he was accused of being one of his disciples, he denied it. He was afraid of his life, and when charged with being one of them, he declared that he knew not the man. The disciples were noted for the purity

of their words, and Peter, to deceive, and convince them that he was not one of CHRIST'S disciples, denied it the third time with cursing and swearing. JESUS, who was some distance from Peter, turned a sorrowful, reproving gaze upon him. Then he remembered the words which JESUS had spoken to him in the upper chamber, and also his zealous assertion, Though all men shall be offended because of thee, yet will I never be offended. He denied his LORD, even with cursing and swearing; but that look of JESUS melted Peter at once, and saved him. He bitterly wept and repented of his great sin, and was converted, and then was prepared to strengthen his brethren.

The multitude were clamorous for the blood of JESUS. They cruelly scourged him, and put an old purple, kingly robe upon him, and bound his sacred head with a crown of thorns. They put a reed in his hand, and mockingly bowed to him, and saluted him with, Hail king of the Jews! They then took the reed from his hand, and smote him with it upon the head, causing the thorns to penetrate his temples, sending the trickling blood down his face and beard.

It was difficult for the angels to endure the sight. They would have delivered JESUS out of their hands; but the commanding angels forbade them, and said that it was a great ransom that was to be paid for man; but it would be complete, and would cause the death of him

who had the power of death. JESUS knew that angels were witnessing the scene of his humiliation. I saw that the feeblest angel could have caused that multitude to fall powerless, and delivered JESUS. He knew that if he should desire it of his FATHER, angels would instantly release him. But it was necessary that JESUS should suffer many things of wicked men, in order to carry out the plan of salvation.

There stood JESUS, meek and humble before the infuriated multitude, while they offered him the meanest abuse. They spit in his face—that face which they will one day desire to be hid from, which will give light to the city of God, and shine brighter than the sun—but not an angry look did he cast upon the offenders. He meekly raised his hand, and wiped it off. They covered his head with an old garment; blindfolded him, and then struck him in the face, and cried out, Prophesy unto us who it was that smote thee. There was commotion among the angels. They would have rescued him instantly; but their commanding angel restrained them.

The disciples had gained confidence to enter where JESUS was, and witness his trial. They expected that he would manifest his divine power, and deliver himself from the hands of his enemies, and punish them for their cruelty towards him. Their hopes would rise and fall as the different scenes transpired. Sometimes they doubted, and feared they had been deceived.

But the voice heard at the mount of transfiguration, and the glory they there witnessed, strengthened them that he was the SON of GOD. They called to mind the exciting scenes which they had witnessed, the miracles they had seen JESUS do in healing the sick, opening the eyes of the blind, unstopping the deaf ears, rebuking and casting out devils, raising the dead to life, and even rebuking the wind, and it obeyed him. They could not believe that he would die. They hoped he would yet rise in power, and with his commanding voice disperse that blood-thirsty multitude, as when he entered the temple and drove out those who were making the house of GOD a place of merchandise; when they fled before him, as though a company of armed soldiers were pursuing them. The disciples hoped that JESUS would manifest his power, and convince all that he was the King of Israel.

Judas was filled with bitter remorse and shame at his treacherous act in betraying JESUS. And when he witnessed the abuse he suffered, he was overcome. He had loved JESUS, but loved money more. He did not think that JESUS would suffer himself to be taken by the mob which he had led on. He thought that JESUS would work a miracle, and deliver himself from them. But when he saw the infuriated multitude in the judgment hall, thirsting for his blood, he deeply felt his guilt, and while many were vehemently accusing JESUS, Judas

rushed through the multitude, confessing that he had sinned in betraying innocent blood. He offered them the money, and begged of them to release JESUS, declaring that he was entirely innocent. Vexation and confusion kept the priests for a short time silent. They did not wish the people to know that they had hired one of JESUS' professed followers to betray him into their hands. Their hunting JESUS like a thief and taking him secretly, they wished to hide. But the confession of Judas, his haggard and guilty appearance, exposed the priests before the multitude, showing that it was hatred that had caused them to take JESUS. As Judas loudly declared JESUS to be innocent, the priests replied, What is that to us? See thou to that. They had JESUS in their power, and they were determined to make sure of him. Judas, overwhelmed with anguish, threw the money that he now despised at the feet of those who had hired him, and in anguish and horror at his crime, went and hung himself.

JESUS had many sympathizers in that company, and his answering nothing to the many questions put to him amazed the throng. To all the insults and mockery not a frown, not a troubled expression was upon his features. He was dignified and composed. He was of perfect and noble form. The spectators looked upon him with wonder. They compared his perfect form, his firm, dignified bearing, with those who

sat in judgment against him, and said to one another that he appeared more like a king to be entrusted with a kingdom than any of the rulers. He bore no marks of being a criminal. His eye was mild, clear and undaunted, his forehead broad and high. Every feature was strongly marked with benevolence and noble principle. His patience and forbearance were so unlike man, that many trembled. Even Herod and Pilate were greatly troubled at his noble, God-like bearing.

Pilate from the first was convicted that he was no common man, but an excellent character. He believed him to be entirely innocent. The angels who were witnessing the whole scene noticed the convictions of Pilate, and marked his sympathy and compassion for JESUS; and to save him from engaging in the awful act of delivering JESUS to be crucified, an angel was sent to Pilate's wife, and gave her information through a dream that it was the SON of GOD in whose trial Pilate was engaged, and that he was an innocent sufferer. She immediately sent word to Pilate that she had suffered many things in a dream on account of JESUS, and warned him to have nothing to do with that holy man. The messenger bearing the communication pressed hastily through the crowd, and handed it to Pilate. As he read it he trembled and turned pale. He at once thought he would have nothing to do in the matter; that

if they would have the blood of JESUS he would not give his influence to it, but would labor to deliver him.

When Pilate heard that Herod was at Jerusalem, he was glad, and hoped to free himself from the disagreeable matter altogether, and have nothing to do in condemning JESUS. He sent him, with his accusers, to Herod. Herod was hardened. His murdering John left a stain upon his conscience which he could not free himself from, and when he heard of JESUS, and the mighty works done by him, he thought it was John risen from the dead. He feared and trembled, for he bore a guilty conscience. JESUS was placed in Herod's hands by Pilate. Herod considered this act an acknowledgment from Pilate of his power, authority and judgment. They had previously been enemies, but then they were made friends. Herod was glad to see JESUS, for he expected that he would work some mighty miracle for his satisfaction. But it was not the work of JESUS to gratify his curiosity. His divine and miraculous power was to be exercised for the salvation of others, but not in his own behalf.

JESUS answered nothing to the many questions put to him by Herod; neither did he regard his enemies who were vehemently accusing him. Herod was enraged because JESUS did not appear to fear his power, and with his men of war, derided, mocked and abused the

SON of GOD.. Herod was astonished at the noble, God-like appearance of JESUS, when shamefully abused, and feared to condemn him, and he sent him again to Pilate.

Satan and his angels were tempting Pilate, and trying to lead him on to his own ruin. They suggested to him that if he did not take any part in condemning JESUS, others would; the multitude were thirsting for his blood; and if he did not deliver JESUS to be crucified, he would lose his power and worldly honor, and would be denounced as a believer on the impostor, as they termed him. Pilate, through fear of losing his power and authority, consented to the death of JESUS. And notwithstanding he placed the blood of JESUS upon his accusers, and the multitude received it, crying, His blood be on us and on our children, yet Pilate was not clear; he was guilty of the blood of CHRIST. For his own selfish interest, and love of honor from the great men of earth, he delivered an innocent man to die. If Pilate had followed his conviction, he would have had nothing to do with condemning JESUS.

The trial and condemnation of JESUS were working on the minds of many; and impressions were being made which were to appear after his resurrection; and many were to be added to the Church whose experience and conviction should be dated from the time of JESUS' trial.

Satan's rage was great as he saw that all the cruelty which he had led the chief priests to inflict on JESUS had not called forth from him the least murmur. I saw that, although JESUS had taken man's nature, a power and fortitude that was God-like sustained him, and he did not depart from the will of his FATHER in the least.

CHAPTER IX.

The Crucifixion of Christ.

The SON of GOD was delivered to the people to be crucified. They led the dear SAVIOUR away. He was weak and feeble through pain and suffering, caused by the scourging and blows which he had received, yet they laid on him the heavy cross upon which they were soon to nail him. But JESUS fainted beneath the burden. Three times they laid on him the heavy cross, and three times he fainted. They then seized one of his followers, a man who had not openly professed faith in CHRIST, yet believed on him. They laid on him the cross, and he bore it to the fatal spot. Companies of angels were marshaled in the air above the place. A number of his disciples followed him to Calvary in sorrow, and with bitter weeping. They called to mind JESUS' riding tri-

umphantly into Jerusalem, and they following him, crying, Hosanna in the highest! and strewing their garments in the way, and the beautiful palm branches. They thought that he was then to take the kingdom and reign a temporal prince over Israel. How changed the scene! How blighted their prospects! They followed JESUS; not with rejoicing; not with bounding hearts and cheerful hopes; but with hearts stricken with fear and despair they slowly, sadly followed him who had been disgraced and humbled, and who was about to die.

The mother of JESUS was there. Her heart was pierced with anguish, such as none but a fond mother can feel. Her stricken heart still hoped, with the disciples, that her SON would work some mighty miracle, and deliver himself from his murderers. She could not endure the thought that he would suffer himself to be crucified. But the preparations were made, and they laid JESUS upon the cross. The hammer and the nails were brought. The heart of his disciples fainted within them. The mother of JESUS was agonized, almost beyond endurance, and as they stretched JESUS upon the cross, and were about to fasten his hands with the cruel nails to the wooden arms, the disciples bore the mother of JESUS from the scene, that she might not hear the crashing of the nails, as they were driven through the bone and muscle of his tender hands and feet. JESUS murmured not;

but groaned in agony. His face was pale, and large drops of sweat stood upon his brow. Satan exulted in the sufferings which the SON of GOD was passing through, yet feared that his kingdom was lost, and that he must die.

They raised the cross after they had nailed JESUS to it, and with great force thrust it into the place prepared for it in the ground, tearing the flesh, and causing the most intense suffering. They made his death as shameful as possible. With him they crucified two thieves, one on either side of JESUS. The thieves were taken by force, and after much resistance on their part, their arms were thrust back and nailed to their crosses. But JESUS meekly submitted. He needed no one to force his arms back upon the cross. While the thieves were cursing their executioners, JESUS in agony prayed for his enemies, FATHER, forgive them, for they know not what they do. It was not merely agony of body which JESUS endured, but the sins of the whole world were upon him.

As JESUS hung upon the cross, some who passed by reviled him, wagging their heads, as though bowing to a king, and said to him, Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the SON of GOD, come down from the cross. The Devil used the same words to CHRIST in the wilderness, If thou be the SON of GOD. The chief priests and elders and scribes mockingly said,

He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. The angels who hovered over the scene of CHRIST'S crucifixion were moved to indignation as the rulers derided him, and said, If he be the SON of GOD let him deliver himself. They wished there to come to the rescue of JESUS, and deliver him; but they were not suffered to do so. The object of his mission was almost accomplished. As JESUS hung upon the cross those dreadful hours of agony, he did not forget his mother. She could not remain away from the suffering scene. JESUS' last lesson was one of compassion and humanity. He looked upon his mother, whose heart was well nigh bursting with grief, and then upon his beloved disciple John. He said to his mother, Woman, behold thy SON. Then said he to John, Behold thy mother. And from that hour John took her to his own house.

JESUS thirsted in his agony; but they heaped upon him additional insult, by giving him vinegar and gall to drink. The angels had viewed the horrid scene of the crucifixion of their loved commander, until they could behold no longer; and veiled their faces from the sight. The sun refused to look upon the dreadful scene. JESUS cried with a loud voice, which struck terror to the hearts of his murderers, *It is finished.* Then the veil of the temple was rent from the top to the bottom, the earth shook, and the

rocks rent. Great darkness was upon the face of the earth. The last hope of the disciples seemed swept away as JESUS died. Many of his followers witnessed the scene of his sufferings and death, and their cup of sorrow was full.

Satan did not then exult as he had done. He had hoped that he could break up the plan of salvation; but it was laid too deep. And now by JESUS' death, he knew that he must finally die, and his kingdom be taken away and given to JESUS. He held a council with his angels. He had prevailed nothing against the SON of GOD, and now they must increase their efforts, and with their cunning and power turn to JESUS' followers. They must prevent all they could from receiving salvation purchased for them by JESUS. By so doing Satan could still work against the government of GOD. Also it would be for his own interest to keep from JESUS all he could. For the sins of those who are redeemed by the blood of CHRIST, and overcome, at last will be rolled back upon the originator of sin, the Devil, and he will have to bear their sins, while those who do not accept salvation through JESUS will bear their own sins.

JESUS' life was without worldly grandeur, or extravagant show. His humble, self-denying life was a great contrast to the lives of the priests and elders, who loved ease and worldly

honor, and the strict and holy life of JESUS was a continual reproof to them, on account of their sins. They despised him for his humbleness, holiness and purity. But those who despised him here, will one day see him in the grandeur of heaven, and the unsurpassed glory of his FATHER. He was surrounded with enemies in the judgment hall, who were thirsting for his blood; but those hardened ones who cried out, His blood be on us and on our children, will behold him an honored King. All the heavenly host will escort him on his way with songs of victory, majesty and might, to him that was slain, yet lives again a mighty conqueror. Poor, weak, miserable man spit in the face of the King of glory, while a shout of brutal triumph arose from the mob at the degrading insult. They marred that face with blows and cruelty which filled all heaven with admiration. They will behold that face again, bright as the noon-day sun, and will seek to flee from before it. Instead of that shout of brutal triumph, in terror they will wail because of him. JESUS will present his hands with the marks of his crucifixion. The marks of this cruelty he will ever bear. Every print of the nails will tell the story of man's wonderful redemption, and the dear price that purchased it. The very men who thrust the spear into the side of the LORD of life, will behold the print of the spear, and will lament with deep anguish the part they

acted in marring his body. His murderers were greatly annoyed by the superscription, THE KING OF THE JEWS, placed upon the cross above his head. But then they will be obliged to see him in all his glory and kingly power. They will behold on his vesture and on his thigh, written in living characters, KING OF KINGS, AND LORD OF LORDS. They cried to him mockingly, as he hung upon the cross, Let CHRIST the King of Israel descend from the cross, that we may see and believe. They will behold him then with kingly power and authority. They will demand no evidence then of his being the King of Israel; but overwhelmed with a sense of his majesty and exceeding glory, they will be compelled to acknowledge, Blessed is he that cometh in the name of the LORD.

The shaking of the earth, the rending of the rocks, the darkness spread over the earth, and the loud, strong cry of JESUS, *It is finished*, as he yielded up his life, troubled his enemies, and made his murderers tremble. The disciples wondered at these singular manifestations; but their hopes were all crushed. They were afraid the Jews would seek to destroy them also. Such hate manifested against the SON of GOD they thought would not end there. Lonely hours the disciples spent in sorrow, weeping over their disappointment. They expected that he would reign a temporal prince; but their

hopes died with JESUS. They doubted in their sorrow and disappointment whether JESUS had not deceived them. His mother was humbled, and even her faith wavered in his being the MESSIAH.

But notwithstanding the disciples had been disappointed in their hopes concerning JESUS, yet they loved him, and respected and honored his body, but knew not how to obtain it. Joseph of Arimathea, an honorable counsellor, had influence, and was one of JESUS' true disciples. He went privately, yet boldly, to Pilate and begged his body. He dared not go openly; for the hatred of the Jews was so great that the disciples feared that an effort would be made by them to prevent the body of JESUS having an honored resting place. But Pilate granted his request, and as they took the body of JESUS down from the cross, their sorrows were renewed, and they mourned over their blighted hopes in deep anguish. They wrapped JESUS in fine linen, and Joseph laid him in his own new sepulchre. The women who had been his humble followers while he lived still kept near him after his death, and would not leave him until they saw his sacred body laid in the sepulchre, and a stone of great weight rolled at the door, lest his enemies should seek to obtain his body. But they need not have feared; for I beheld the angelic host watching with untold interest the resting place of JESUS. They guarded the sep-

ulchre, earnestly waiting the command to act their part in liberating the King of glory from his prison house.

CHRIST'S murderers were afraid that he might yet come to life and escape them. They begged of Pilate a watch to guard the sepulchre until the third day. Pilate granted them armed soldiers to guard the sepulchre, sealing the stone at the door, lest his disciples should steal him away, and say that he had risen from the dead.

CHAPTER X.

The Resurrection of Christ.

The disciples rested on the Sabbath, sorrowing for the death of their LORD, while JESUS, the King of glory, rested in the sepulchre. The night had worn slowly away, and while it was yet dark, the angels hovering over the sepulchre knew that the time of the release of GOD'S dear SON, their loved commander, had nearly come. And as they were waiting with the deepest emotion the hour of his triumph, a strong and mighty angel came flying swiftly from heaven. His face was like the lightning, and his garments white as snow. His light dispersed the darkness from his track, and caused the evil angels who had triumphantly claimed

the body of JESUS, to flee in terror from his brightness and glory. One of the angelic host who had witnessed the scene of JESUS' humiliation, and was watching his sacred resting place, joined the angel from heaven, and together they came down to the sepulchre. The earth shook and trembled as they approached, and there was a mighty earthquake. The strong and mighty angel laid hold of the stone and quickly rolled it away from the door of the sepulchre, and sat upon it.

Terrible fear seized the guard. Where was now their power to keep the body of JESUS? They did not think of their duty, or of the disciples stealing him away. They were amazed and affrighted, as the exceeding bright light of the angels shone all around brighter than the sun. The Roman guard saw the angels, and fell as dead men to the ground. One angel rolled back the stone in triumph, and with a clear and mighty voice, cried out, Thou SON of GOD! Thy FATHER calls thee! Come forth!! Death could hold dominion over him no longer. JESUS arose from the dead. The other angel entered the sepulchre, and as JESUS arose in triumph, he unbound the napkin which was about his head, and JESUS walked forth a victorious conqueror. In solemn awe the angelic host gazed upon the scene. And as JESUS walked forth from the sepulchre in majesty, those shining angels prostrated themselves to

the ground and worshiped him; then hailed him with songs of victory and triumph, that death could hold its divine captive no longer. Satan did not now triumph. His angels had fled before the bright, penetrating light of the heavenly angels. They bitterly complained to their king, that their prey had been taken violently from them, and that he whom they so much hated had risen from the dead.

Satan and his angels had enjoyed a little moment of triumph that their power over fallen man had caused the LORD of life to be laid in the grave; but short was their hellish triumph. For as JESUS walked forth from his prison house a majestic conqueror, Satan knew that after a season he must die, and his kingdom pass unto him whose right it was. He lamented and raged that notwithstanding all his efforts and power, JESUS had not been overcome, but had laid open a way of salvation for man, and whosoever would, might walk in it and be saved.

For a little, Satan seemed sad and showed distress. He held a council with his angels to consider what they should engage in next to work against the government of GOD. Said Satan, You must hasten to the chief priests and elders. We succeeded in deceiving them and blinding their eyes, and hardening their hearts against JESUS. We made them believe he was an impostor. That Roman guard will carry the hateful news that CHRIST is risen. We led the

priests and elders on to hate JESUS, and to murder him. Now hold it before them in a bright light, that as they were his murderers, if it becomes known that JESUS is risen, they will be stoned to death by the people, in that they killed an innocent man.

I saw the Roman guard, as the angelic host passed back to heaven, and the light and glory passed away, raise themselves to see if it were safe for them to look around. They were filled with amazement as they saw that the great stone was rolled from the door of the sepulchre, and JESUS was risen. They hastened to the chief priests and elders with the wonderful story of what they had seen; and as those murderers heard the marvelous report, paleness sat upon every face. Horror seized them at what they had done. They then realized that if the report was correct, they were lost. For a little they were stupefied, and looked one to the other in silence, not knowing what to do or say. They were placed where they could not believe unless it be to their own condemnation. They went aside by themselves to consult what should be done. They decided that if it should be spread abroad that JESUS had risen, and the report of such amazing glory, which caused the guard to fall like dead men, should come to the people, they would surely be enraged, and would slay them. They decided to hire the soldiers to keep the matter secret. They offered

them much money, saying, Say ye, His disciples came by night and stole him away while we slept. And when the guard inquired what should be done with them for sleeping at their post, the priests and elders said that they would persuade the govenor and save them. For the sake of money the Roman guard sold their honor, and agreed to follow the counsel of the priests and elders.

When JESUS, as he hung upon the cross, cried out, *It is finished*, the rocks rent, the earth shook, and some of the graves were shaken open; for when JESUS arose from the dead, and conquered death and the grave; when he walked forth from his prison house a triumphant conqueror; while the earth was reeling and shaking, and the excellent glory of heaven clustered around the sacred spot, obedient to his call, many of the righteous dead came forth as witnesses that he had risen. Those favored, resurrected saints came forth glorified. They were a few chosen and holy ones who had lived in every age from creation, even down to the days of Christ. And while the chief priests and Pharisees were seeking to cover up the resurrection of CHRIST, GOD chose to bring up a company from their graves to testify that JESUS had risen, and to declare his glory.

Those who were resurrected were of different stature and form. I was informed that the inhabitants of earth had been degenerating, losing

their strength and comeliness. Satan has the power of disease and death, and in every age the curse has been more visible, and the power of Satan more plainly seen. Some of those raised were more noble in appearance and form than others. I was informed that those who lived in the days of Noah and Abraham were more like the angels in form, in comeliness and strength. But every generation has been growing weaker, and more subject to disease, and their lives of shorter duration. Satan has been learning how to annoy men, and to enfeeble the race.

Those holy ones who came forth after the resurrection of JESUS appeared unto many, telling them that the sacrifice for man was completed, that JESUS, whom the Jews crucified, had risen from the dead, and added, We be risen with him. They bore testimony that it was by his mighty power that they had been called forth from their graves. Notwithstanding the lying reports circulated, the matter could not be concealed by Satan, his angels, or the chief priests; for this holy company, brought forth from their graves, spread the wonderful, joyful news; also JESUS showed himself unto his sorrowing, heart-broken disciples, dispelling their fears, and causing them gladness and joy.

As the news spread from city to city, and from town to town, the Jews in their turn were afraid for their lives, and concealed the hate

they cherished towards the disciples. Their only hope was to spread their lying report. And those who wished this lie to be true, believed it. Pilate trembled. He believed the strong testimony given, that JESUS was risen from the dead, and that many others he had brought up with him, and his peace left him forever. For the sake of worldly honor; for fear of losing his authority, and his life, he delivered JESUS to die. He was now fully convinced that it was not merely a common, innocent man of whose blood he was guilty but the blood of the SON of GOD. Miserable was the life of Pilate; miserable to its close. Despair and anguish crushed every hopeful, joyful feeling. He refused to be comforted, and died a most miserable death.

Herod's heart grew still harder, and when he heard that JESUS had arisen, he was not much troubled. He took the life of James; and when he saw that this pleased the Jews, he took Peter also, intending to put him to death. But GOD had a work for Peter to do, and sent his angel and delivered him. Herod was visited with judgment. GOD smote him in the sight of a great multitude as he was exalting himself before them, and he died a horrible death.

Early in the morning before it was yet light, the holy women came to the sepulchre, bringing sweet spices to anoint the body of JESUS, when

lo! they found the heavy stone rolled away from the door of the sepulchre, and the body of JESUS was not there. Their hearts sunk within them, and they feared that their enemies had taken away the body. And, behold, two angels in white apparel stood by them; their faces were bright and shining. They understood the errand of the holy women, and immediately told them that they were seeking JESUS, but he was not there, he had risen, and they could behold the place where he lay. They bid them go tell his disciples that he would go before them into Galilee. But the women were frightened and astonished. They hastily ran to the disciples who were mourning, and could not be comforted because their LORD had been crucified; they hurriedly told them the things which they had seen and heard. The disciples could not believe that he had risen, but, with the women who had brought the report, ran hastily to the sepulchre, and found that truly JESUS was not there. There were his linen clothes, but they could not believe the good news that JESUS had risen from the dead. They returned home marveling at the things they had seen, also at the report brought them by the women. But Mary chose to linger around the sepulchre, thinking of what she had seen, and distressed with the thought that she might have been deceived. She felt that new trials awaited her. Her grief was renewed, and she broke forth in

bitter weeping. She stooped down to look again into the sepulchre, and beheld two angels clothed in white. Their countenances were bright and shining. One was sitting at the head, the other at the feet, where JESUS had lain. They spoke to her tenderly, and asked her why she wept. She replied, They have taken away my LORD, and I know not where they have laid him.

And as she turned from the sepulchre, she saw JESUS standing by her; but knew him not. JESUS spoke tenderly to Mary, and inquired the cause of her sorrow, and asked her whom she was seeking. She supposed he was the gardener, and begged of him, if he had borne away her LORD, to tell her where he had laid him, and she would take him away. JESUS spoke to her with his own heavenly voice, and said, Mary. She was acquainted with the tones of that dear voice, and quickly answered, MASTER! and with joy and gladness was about to embrace him; but JESUS stood back, and said, Touch me not, for I am not yet ascended to my FATHER; but go to my brethren and say unto them, I ascend unto my FATHER, and your FATHER, and to my GOD, and your GOD. Joyfully she hastened to the disciples with the good news. JESUS quickly ascended up to his FATHER to hear from his lips that he accepted the sacrifice, and that he had done all things well, and to receive all power in heaven, and upon earth, from his FATHER.

Angels like a cloud surrounded the SON of GOD, and bid the everlasting gates be lifted up, that the King of glory might come in. I saw that while JESUS was with that bright, heavenly host, and in the presence of his FATHER, and the excellent glory of GOD surrounded him, he did not forget his poor disciples upon earth; but received power from his FATHER, that he might return unto them, and while with them impart power unto them. The same day he returned, and showed himself to his disciples. He suffered them then to touch him, for he had ascended to his FATHER, and had received power.

But at this time Thomas was not present. He would not humbly receive the report of the disciples; but firmly, and self-confidently affirmed that he would not believe, unless he should put his fingers in the prints of the nails, and his hand in his side where the cruel spear was thrust. In this he showed a lack of confidence in his brethren. And if all should require the same evidence, but few would receive JESUS, and believe in his resurrection. But it was the will of GOD that the report of the disciples should go from one to the other, and many receive it from the lips of those who had seen and heard. GOD was not well pleased with such unbelief. And when JESUS met with his disciples again, Thomas was with them. The moment he beheld JESUS he believed. But he

had declared that he would not be satisfied without the evidence of feeling added to sight, and JESUS gave him the evidence he had desired. Thomas cried out, My LORD and my GOD. But JESUS reproved Thomas for his unbelief. He said to him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.

So, I saw, that those who had no experience in the first and second angels' messages must receive them from those who had an experience, and followed down through the messages. As JESUS was crucified, so I saw that these messages have been crucified. And as the disciples declared that there was salvation in no other name under heaven, given among men; so, also, should the servants of GOD faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as GOD has given them, or have no part nor lot in the matter.

I was shown that while the holy women were carrying the report that JESUS had risen, the Roman guard were circulating the lie that had been put in their mouths by the chief priests and elders, that the disciples came by night, while they slept, and stole the body of JESUS. Satan had put this lie into the hearts and mouths of the chief priests, and the people stood ready to receive their word. But GOD had

made this matter sure, and placed this important event, upon which hangs salvation, beyond all doubt, and where it was impossible for priests and elders to cover it up. Witnesses were raised from the dead to testify to CHRIST'S resurrection.

JESUS remained with his disciples forty days, causing them joy and gladness of heart, and opening to them more fully the realities of the kingdom of GOD. He commissioned them to bear testimony to the things which they had seen and heard, concerning his sufferings, death and resurrection; that he had made a sacrifice for sin, that all who would, might come unto him and find life. He with faithful tenderness told them that they would be persecuted and distressed; but they would find relief in referring to their experience, and remembering the words he had spoken to them. He told them that he had overcome the temptations of the Devil, and maintained the victory through trials and suffering, that Satan could have no more power over him, but would more directly bring his temptations and power to bear upon them, and upon all who should believe in his name. He told them that they could overcome, as he had overcome. JESUS endowed his disciples with power to do miracles, and he told them that although wicked men should have power over their bodies, he would at certain times send his angels and deliver them;

that their lives could not be taken from them until their mission should be accomplished. And when their testimony should be finished, their lives might be required to seal the testimonies which they had borne. His anxious followers gladly listened to his teachings. They eagerly feasted upon every word which fell from his holy lips. Then they certainly knew that he was the SAVIOUR of the world. Every word sunk with deep weight into their hearts, and they sorrowed that they must be parted from their blessed, heavenly teacher; that after a little they should no more hear comforting, gracious words from his lips. But again their hearts were warmed with love and exceeding joy, as JESUS told them that he would go and prepare mansions for them, and come again and receive them, that they might ever be with him. He told them that he would send them the Comforter, the Holy Spirit, to guide, bless and lead them into all truth; and he lifted up his hands and blessed them.

CHAPTER XI.

The Ascension of Christ.

All heaven was waiting the hour of triumph when JESUS should ascend to his FATHER. Angels came to receive the King of glory, and to escort him triumphantly to heaven. After JE-

SUS had blessed his disciples, he was parted from them, and taken up. And as he led the way upward, the multitude of captives who were raised at his resurrection followed. A multitude of the heavenly host was in attendance; while in heaven an innumerable number of angels awaited his coming. As they ascended up to the holy city, the angels who escorted JESUS cried out, Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. With rapture the angels in the city, who awaited his coming, cried out, Who is this King of glory? The escorting angels with triumph answered, The LORD strong and mighty! The LORD mighty in battle! Lift up your heads, O ye gates! even lift them up, ye everlasting doors, and the King of glory shall come in. Again the heavenly host cried out, Who is this King of glory? The escorting angels in melodious strains answered, The LORD of hosts! He is the King of glory! And the heavenly train passed into the city. Then all the heavenly host surrounded the SON of GOD, their majestic commander, and with the deepest adoration bowed, casting their glittering crowns at his feet. And then they touched their golden harps, and in sweet, melodious strains, filled all heaven with their rich music and songs to the LAMB who was slain, yet lives again in majesty and glory.

Next I was shown the disciples as they sorrowfully gazed towards heaven to catch the last glimpse of their ascending LORD. Two angels clothed in white apparel stood by them, and said unto them, Ye men of Galilee, why stand ye gazing up into heaven? This same JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. The disciples, with the mother of JESUS, witnessed the ascension of the SON of GOD, and they spent that night in talking over his wonderful acts, and the strange and glorious things which had transpired within a short time.

Satan counselled with his angels, and with bitter hatred against GOD'S government, told them that while he retained his power and authority upon earth, their efforts must be tenfold stronger against the followers of JESUS. They had prevailed nothing against JESUS; but his followers they must overthrow if possible, and carry on his work through every generation, to ensnare those who should believe in JESUS, his resurrection and ascension. Satan related to his angels that JESUS had given his disciples power to cast them out, rebuke them, and heal those whom he should afflict. Then Satan's angels went forth like roaring lions, seeking to destroy the followers of JESUS.

CHAPTER XII.

The Disciples of Christ.

With mighty power the disciples preached a crucified and risen SAVIOUR. They healed the sick, even one who had always been lame was restored to perfect soundness, and entered with them into the temple, walking and leaping and praising GOD in the sight of all the people. The news spread, and the people began to press around the disciples. Many ran together, greatly astonished and amazed at the cure that had been wrought.

When JESUS died the chief priests thought that there would be no more miracles wrought among them, that the excitement would die, and that the people would again turn to the traditions of men. But, lo! right in their midst, the disciples were working miracles, and the people were filled with amazement, and gazed with wonder upon them. JESUS had been crucified, and they wondered where the disciples had obtained this power. When he was alive they thought that he imparted power to his disciples; when JESUS died, they expected those miracles would end. Peter understood their perplexity, and said to them, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this

man to walk? The GOD of Abraham, and of Isaac, and of Jacob, the GOD of our fathers hath glorified his SON JESUS, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the HOLY ONE, and the JUST, and desired a murderer to be granted unto you, and killed the PRINCE of life, whom GOD hath raised from the dead, whereof we are witnesses. Peter told them that it was faith in JESUS that had caused this perfect soundness of a man who was before a cripple.

The chief priests and elders could not bear these words. They laid hold of the disciples and put them in confinement. But thousands were converted, and believed in the resurrection and ascension of CHRIST, by hearing only one discourse from the disciples. The chief priests and elders were troubled. They had slain JESUS that the minds of the people might be turned to themselves; but the matter was now worse than before. They were openly accused by the disciples of being the murderers of the SON of GOD, and they could not determine to what extent these things might grow, or how they themselves would be regarded by the people. They would gladly have put the disciples to death; but dared not for fear the people would stone them. They called for the disciples, who were brought before the council. The very men who eagerly cried for the blood of the

JUST ONE were there. They had heard Peter s cowardly denial of JESUS, with cursing and swearing, as he was accused of being one of his disciples. They thought to intimidate Peter; but he was now converted. An opportunity was here given Peter to exalt JESUS. He once denied him; but he could now remove the stain of that hasty, cowardly denial, and honor the name he had denied. No cowardly fears reigned in the breast of Peter then; but with holy boldness, and in the power of the Holy Spirit, he fearlessly declared unto them that by the name of JESUS CHRIST of Nazareth, whom ye crucified, whom GOD raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which has become the head stone of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

The people were astonished at the boldness of Peter and John. They took knowledge of them that they had been with JESUS; for their noble, fearless conduct compared well with the appearance of JESUS when he was persecuted by his murderers. JESUS, by one look of pity and sorrow, reproved Peter after he had denied him, and now as be boldly acknowledged his LORD, Peter was approved and blessed. As a token of

the approbation of JESUS, he was filled with the Holy Spirit.

The chief priests dared not manifest the hate they felt towards the disciples. They commanded them to go aside out of the council, and they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. They were afraid to have this good work spread. If it should spread, their power would be lost, and they would be looked upon as the murderers of JESUS. All that they dared to do was to threaten them, and command them to speak no more in the name of JESUS lest they die. But Peter declared boldly that they could but speak the things which they had seen and heard.

By the power of JESUS the disciples continued to heal every one of the afflicted and the sick which were brought to them. The high priests and elders, and those particularly engaged with them, were alarmed. Hundreds were enlisting daily under the banner of a crucified. risen and ascended SAVIOUR. They shut the apostles up in prison, and hoped that the excitement would subside. Satan triumphed, and the evil angels exulted; but the angels of GOD were sent and opened the prison doors, and, contrary to the command of the high priest and elders, bade them go into the tem-

ple, and speak all the words of this life. The council assembled and sent for their prisoners. The officers unclosed the prison doors; but the prisoners whom they sought were not there. They returned to the priests and elders, and said to them, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened we found no man within. Then came one and told them, saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people lest they should have been stoned. And when they had brought them, they set them before the council; and the high priest asked them, Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

They were hypocrites, and loved the praise of men more than they loved GOD. Their hearts were hardened, and the most mighty acts wrought by the apostles only enraged them. They knew that if the disciples preached JESUS, his crucifixion, resurrection and ascension, it would fasten guilt upon them, and proclaim them his murderers. They were not as willing to receive the blood of JESUS as when they vehemently cried, His blood be on us, and on our children.

The apostles boldly declared that they ought to obey GOD rather than man. Said Peter, The GOD of our fathers raised up JESUS, whom ye slew and hanged on a tree. Him hath GOD exalted with his right hand to be a PRINCE and a SAVIOUR, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things, and so is also the Holy Spirit whom GOD hath given to them that obey him. Then were those murderers enraged. They wished to imbrue their hands in blood again by slaying the apostles. They were planning how to do this, when an angel from GOD was sent to Gamaliel to move upon his heart to counsel the chief priest and rulers. Said Gamaliel, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of GOD ye cannot overthrow it; lest haply ye be found even to fight against GOD. The evil angels were moving upon the priests and elders to put the apostles to death; but GOD sent his angel to prevent it, by raising up a voice in favor of the disciples in their own ranks.

The work of the apostles was not finished. They were to be brought before kings, to witness to the name of JESUS, and to testify to the things which they had seen and heard. But before these chief priests and elders let them go, they beat them, and commanded them to speak no more in the name of JESUS. They departed

from the council praising GOD that they were accounted worthy to suffer for his dear name. They continued their mission, preaching in the temple and in every house where they were invited. The word of GOD grew and multiplied. Satan had moved upon the chief priests and elders to hire the Roman guard to falsely say that the disciples stole JESUS while they slept. Through this lie they hoped to conceal the facts; but, lo, springing up all around them were the mighty evidences of JESUS' resurrection. The disciples boldly declared it, and testified to the things which they had seen and heard, and through the name of JESUS they performed mighty miracles. They boldly placed the blood of JESUS upon those who were so willing to receive it, when they were permitted to have power over the SON of GOD.

I saw that the angels of GOD were commissioned to have a special care, and guard the sacred, important truths which were to serve as an anchor to hold the disciples of CHRIST through every generation.

The Holy Spirit especially rested upon the apostles, who were witnesses of JESUS' crucifixion, resurrection and ascension—important truths which were to be the hope of Israel. All were to look to the SAVIOUR of the world as their only hope, and walk in the way JESUS opened by the sacrifice of his own life, and keep GOD'S law and live. I saw the wisdom and

goodness of JESUS in giving power to the disciples to carry on the same work which caused the Jews to hate and slay him. They had power given them over the works of Satan. They wrought signs and wonders through the name of JESUS, who was despised, and by wicked hands slain. A halo of light and glory clustered about the time of JESUS' death and resurrection, immortalizing the sacred facts that he was the SAVIOUR of the world.

CHAPTER XIII.

The Death of Stephen.

Disciples multiplied greatly in Jerusalem. The word of GOD increased, and many of the priests were obedient unto the faith. Stephen full of faith was doing great wonders and miracles among the people. Many were angry; for the priests were turning from their traditions, and from the sacrifices and offerings, and were accepting JESUS as the great sacrifice. Stephen, with power from on high, reproved the priests and elders, and exalted JESUS before them. They could not withstand the wisdom and power by which he spoke, and as they found that they could prevail nothing against him, they hired men to falsely swear that they had heard him speak blasphemous words

against Moses and against GOD. They stirred up the people, and took Stephen, and, through false witnesses, accused him of speaking against the temple and the law. They testified that they had heard him say that this JESUS of Nazareth would destroy the customs which Moses gave them.

All who sat in judgment against Stephen saw the light of the glory of GOD in his countenance. His countenance was lighted up like the face of an angel. He stood up full of faith and the Holy Spirit, and, beginning at the prophets, he brought them down to the advent of JESUS, his crucifixion, his resurrection and ascension, and showed them that the LORD dwelt not in temples made with hands. They worshiped the temple. Anything spoken against the temple filled them with greater indignation than if spoken against GOD. The spirit of Stephen was stirred with heavenly indignation as he cried out against them for being wicked, and uncircumcised in heart. Ye do always resist the Holy Spirit. They observed the outward ordinances, while their hearts were corrupt, and full of deadly evil. Stephen referred them to the cruelty of their fathers in perscuting the prophets, saying, Ye have slain them which shewed before the coming of the JUST ONE, of whom ye have been now the betrayers and murderers.

The chief priests and the rulers were enraged

as the plain, cutting truths were spoken; and they rushed upon Stephen. The light of heaven shone upon him, and as he looked up steadfastly into heaven, a vision of GOD'S glory was given him, and angels hovered around him. He cried out, Behold, I see the heavens opened, and the SON of man standing on the right hand of GOD. The people would not hear him. They cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him. And Stephen kneeled down, and cried with a loud voice, LORD, lay not this sin to their charge.

I saw that Stephen was a mighty man of GOD, especially raised up to fill an important place in the church. Satan exulted as he was stoned to death; for he knew that the disciples would greatly feel his loss. But Satan's triumph was short; for there was one standing in that company, witnessing the death of Stephen, to whom JESUS was to reveal himself. Although he took no part in casting the stones at Stephen yet he consented to his death. Saul was zealous in persecuting the church of GOD, hunting them, seizing them in their houses, and delivering them to those who would slay them. Satan was using Saul effectually. But GOD can break the Devil's power, and set free those who are led captive by him. Saul was a learned man, and Satan was triumphantly employing his talents to help carry out his rebellion against the

SON of GOD, and those who believed in him. But JESUS selected Saul as a chosen vessel to preach his name, to strengthen the disciples in their work, and more than fill the place of Stephen. Saul was greatly esteemed by the Jews. His zeal and his learning pleased them, and terrified many of the disciples.

CHAPTER XIV.

The Conversion of Saul.

As Saul journeyed to Damascus with letters of authority. to take men or women who were preaching JESUS, and to bring them bound unto Jerusalem, evil angels exulted around him. But as he journeyed, suddenly a light from heaven shone around him, which made the evil angels flee, and caused Saul to fall quickly to the ground. He heard a voice saying, Saul, Saul, why persecutest thou me? Saul inquired, Who art thou, LORD? And the LORD said, I am JESUS whom thou persecutest. It is hard for thee to kick against the pricks. And Saul trembling and astonished said, LORD, what wilt thou have me to do? And the LORD said, Arise and go into the city, and it shall be told thee what thou must do.

The men who were with him stood speechless, hearing a voice, but saw no man. As the light

passed away, and Saul arose from the earth, and opened his eyes, he saw no man The glory of the light of heaven had blinded him. They led him by the hand, and brought him to Damascus, and he was three days without sight, neither did he eat or drink. The LORD then sent his angel to one of the very men whom Saul hoped to make captive, and revealed to him in vision that he should go into the street called straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hands on him, that he might receive his sight.

Ananias feared that there was some mistake in this matter, and began to relate to the LORD what he had heard of Saul. But the LORD said unto Ananias, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake. Ananias followed the directions of the LORD, and entered into the house, and putting his hands on him, said, Brother Saul, the LORD, even JESUS, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit.

Immediately Saul reeeived sight, and arose, and was baptized. He then preached CHRIST in the synagogues, that he was the SON of GOD. All who heard him were amazed, and inquired,

Is not this he that destroyed them which called on this name in Jerusalem? and come hither on that intent, that he might bring them bound unto the chief priests. But Saul increased the more in strength, and confounded the Jews. They were again in trouble. Saul told his experience in the power of the Holy Spirit. All were acquainted with the fact of Saul's opposition to JESUS, and his zeal in hunting out and delivering up to death all who believed on his name. His miraculous conversion convinced many that JESUS was the SON of GOD. Saul related his experience, that as he was persecuting unto the death, binding and delivering into prison, both men and women, as he journeyed to Damascus, suddenly a great light from heaven shone round about him, and JESUS revealed himself to him, and taught him that he was the SON of GOD. As Saul boldly preached JESUS, he carried a powerful influence with him. He had knowledge of the scriptures, and after his conversion a divine light shone upon the prophecies concerning JESUS, which enabled him to clearly and boldly present the truth, and to correct any perversion of the scriptures. With the Spirit of GOD resting upon him, he would in a clear and forcible manner carry his hearers down through the prophecies to the time of CHRIST'S first advent, and show them that the scriptures had been fulfilled, which referred to CHRIST'S sufferings, death and resurrection.

CHAPTER XV.

The Jews Decided to Kill Paul.

The chief priests and rulers were moved with hatred against Paul, as they witnessed the effect of the relation of his experience. They saw that he boldly preached JESUS, and wrought miracles in his name, and that multitudes listened to him, and turned from their traditions, and looked upon them as being the murderers of the SON of GOD. Their anger was kindled, and they assembled to consult as to what was best to be done to put down the excitement. They agreed that the only safe course for them was to put Paul to death. But God knew of their intention, and angels were commissioned to guard him, that he might live to fulfill his mission, and to suffer for the name of JESUS.

Paul was informed that the Jews were seeking his life. Satan led the unbelieving Jews to watch the gates of Damascus day and night, that as Paul should pass out of the gates, they might immediately kill him. But the disciples in the night let him down by the wall in a basket. Here the Jews were made ashamed of their failure, and Satan's object was defeated. And Paul went to Jerusalem to join himself to the disciples; but they were all afraid of him. They could not believe that he was a disciple. His life had been hunted by the Jews in Da-

mascus, and his own brethren would not receive him; but Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the LORD in the way, and that he had preached boldly at Damascus in the name of JESUS.

But Satan was stirring up the Jews to destroy Paul, and JESUS bade him leave Jerusalem. And as he went into other cites preaching JESUS, and working miracles, many were converted, and as one man was healed who had always been lame, the people who worshiped idols were about to sacrifice to the disciples. Paul was grieved, and told them that they were only men, and that they must worship GOD who made heaven and earth, and the sea, and all things that are therein. Paul exalted GOD before them; but he could scarcely restrain the people. The first knowledge of faith in the true GOD, and the worship and honor due to him, were being formed in their minds; and as they were listening to Paul, Satan urged on the unbelieving Jews of other cities to follow after Paul to destroy the good work wrought through him. The Jews stirred up, and inflamed the minds of those idolaters by false reports against Paul. The wonder and admiration of the people now changed to hate, and they who a short time before were ready to worship the disciples, stoned Paul, and drew him out of the city, supposing that he was dead. But as the disciples

were standing about Paul, and mourning over him, to their joy he rose up, and went with them into the city.

As Paul preached Jesus, a certain woman possessed with a spirit of divination, followed them, crying, These men are the servants of the most high GOD, which show unto us the way of salvation. Thus she followed the disciples many days. But Paul was grieved; for this crying after them diverted the minds of the people from the truth. Satan's object in leading her to do this was to disgust the people, and destroy the influence of the disciples. But Paul's spirit was stirred within him, and he turned to the woman, and said to the spirit, I command thee in the name of JESUS CHRIST to come out of her, and the evil spirit was rebuked, and left her.

Her masters were pleased that she cried after the disciples; but when the evil spirit had left her, and they saw her a meek disciple of Christ, they were enraged. They had gathered much money by her fortune-telling, and now the hope of their gain was gone. Satan's object was defeated; but his servants caught Paul and Silas, and drew them into the market place, unto the rulers, and to the magistrates, saying, These men being Jews do exceedingly trouble our city. And the multitude rose up together against them, and the magistrates tore off their clothes, and commanded to beat them. And when

they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely, who, having received such a charge, thrust them into the inner prison and made their feet fast in the stocks. But the angels of GOD accompanied them within the prison walls. Their imprisonment told to the glory of GOD, and showed to the people that GOD was in the work, and with his chosen servants, and that prison walls could be shaken, and strong iron bars could easily be opened by him.

At midnight Paul and Silas prayed, and sung praises unto GOD, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and I saw that immediately the angel of GOD loosed every one's bands. The keeper of the prison awoke and was affrighted as he saw the prison doors open. He thought that the prisoners had escaped, and that he must be punished with death. As he was about to kill himself, Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. The power of GOD convicted the keeper. He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the LORD JESUS CHRIST, and thou shalt be saved, and thy house. The jailer then assembled his whole household, and Paul preached unto them JESUS. The jailer's heart

was united to those brethren, and he washed their stripes, and he, and all his house, were baptized that night. He then set meat before them, and rejoiced, believing in GOD, with all his house.

The wonderful news was spread abroad of the glorious power of GOD which had been manifest in opening the prison doors, and the conversion and baptism of the jailer and his family. The rulers heard of these things, and were afraid, and sent to the jailer, requesting him to let Paul and Silas go. But Paul would not leave the prison in a private manner. He said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves, and fetch us out. Paul and Silas were not willing that the manifestation of the power of GOD should be concealed. The sergeants told these words unto the magistrates; and they feared when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city.

CHAPTER XVI.

Paul Visited Jerusalem.

Shortly after Paul's conversion he visited Jerusalem, and preached JESUS, and the wonders of his grace. He related his miraculous conversion, which enraged the priests and rulers, and they sought to take his life. But that his life might be saved, JESUS appeared to him again in a vision while he was praying, saying unto him, Get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. Paul earnestly plead with JESUS, LORD, they know that I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him. Paul thought the Jews in Jerusalem could not resist his testimony; that they would consider that the great change in him could only be wrought by the power of GOD. But JESUS said unto him, Depart, for I will send thee far hence unto the Gentiles.

In Paul's absence from Jerusalem, he wrote many letters to different places, relating his experience, and bearing a powerful testimony. But some strove to destroy the influence of those letters. They had to admit that his letters were weighty and powerful; but declared that his

bodily presence was weak, and his speech contemptible.

I saw that Paul was a man of great learning, and his wisdom and manners charmed his hearers. Learned men were pleased with his knowledge, and many of them believed on JESUS. When before kings and large assemblies, he would pour forth such eloquence as would bear down all before him. This greatly enraged the priests and elders. Paul could readily enter into deep reasoning, and soar up, and carry the people with him, in the most exalted trains of thought, and bring to view the deep riches of the grace of GOD, and portray before them the amazing love of CHRIST. Then with simplicity he would come down to the understanding of the common people, and in a most powerful manner relate his experience, which called forth from them ardent desires to be the disciples of CHRIST.

The LORD revealed to Paul that he must again go up to Jerusalem; that he would there be bound and suffer for his name. And although he was a prisoner for a great length of time, yet the LORD was carrying forward his special work through him. Paul's bonds were to be the means of spreading the knowledge of CHRIST, and thus glorifying GOD. As he was sent from city to city for his trial, the testimony concerning JESUS, and the interesting incidents of his conversion were related

before kings and governors, that they should not be left without testimony concerning JESUS. Thousands believed on him and rejoiced in his name. I saw that GOD'S special purpose was fulfilled in the journey of Paul upon the water, that the ship's crew might witness the power of GOD through Paul, and that the heathen also might hear the name of JESUS, and many be converted through his teaching, and by witnessing the miracles he wrought. Kings and governors were charmed by his reasoning, and as, with zeal and the power of the Holy Spirit, he preached JESUS, and related the interesting events of his experience, conviction fastened upon them that JESUS was the SON of GOD; and while some wondered with amazement as they listened to Paul, one cried out, Almost thou persuadest me to be a christian. Yet they thought that at some future time they would consider what they had heard. Satan took advantage of the delay, and as they neglected that opportunity when their hearts were softened, it was forever. Their hearts became hardened.

I was shown the work of Satan in first blinding the eyes of the Jews so that they would not receive JESUS as their SAVIOUR; and next in leading them, through envy because of his mighty works, to desire his life. Satan entered one of JESUS' own followers, and led him on to betray him into their hands, and they crucified the LORD of life and glory. After JESUS

arose from the dead, the Jews added sin to sin as they sought to hide the fact of the resurrection, by hiring for money the Roman guard to testify to a falsehood. But the resurrection of JESUS was made doubly sure by the resurrection of a multitude of witnesses who arose with him. JESUS appeared to his disciples, and to above five hundred at once, while those whom he brought up with him appeared unto many declaring that JESUS had risen.

Satan had caused the Jews to rebel against GOD, by refusing to receive his SON, and in staining their hands with most precious blood in crucifying him. No matter how powerful the evidence given of JESUS' being the SON of GOD, the REDEEMER of the world; they had murdered him, and could not receive any evidence in his favor. Their only hope and consolation, like Satan's after his fall, was in trying to prevail against the SON of GOD. They continued their rebellion by persecuting the disciples of CHRIST, and putting them to death. Nothing fell so harshly on their ears as the name of JESUS whom they had crucified; and they were determined not to listen to any evidence in his favor. As in the case of Stephen, as the Holy Spirit through him declared the mighty evidence of his being the SON of GOD, they stopped their ears lest they should be convinced. And while Stephen was wrapped up in GOD'S glory, they stoned him to death. Satan had the murderers

of JESUS fast in his grasp. By wicked works they had yielded themselves his willing subjects, and through them he was at work to trouble and annoy the believers of CHRIST. He worked through the Jews to stir up the Gentiles against the name of JESUS, and against those who followed him, and believed on his name. But GOD sent his angels to strengthen the disciples for their work, that they might testify of the things they had seen and heard, and at last in their steadfastness, seal their testimony with their blood.

Satan rejoiced that the Jews were safe in his snare. They still continued their useless forms, their sacrifices and ordinances. As JESUS hung upon the cross, and cried, *It is finished*, the vail of the temple was rent in twain, from the top to the bottom, to signify that GOD would no longer meet with the priests in the temple, to accept their sacrifices and ordinances; and also to show that the partition wall was broken down between the Jews and the Gentiles. JESUS had made an offering of himself for both, and if saved at all, both must believe in JESUS as the only offering for sin, and the SAVIOUR of the world.

While JESUS hung upon the cross, as the soldier pierced his side with a spear, there came out blood and water, in two distinct streams, one of blood, the other of clear water. The blood was to wash away the sins of those who

should believe in his name. The water represents that living water which is obtained from JESUS to give life to the believer.

CHAPTER XVII.

The Great Apostasy.

I was carried forward to the time when the heathen idolators cruelly persecuted the Christians, and killed them. Blood flowed in torrents. The noble, the learned, and the common people, were alike slain without mercy. Wealthy families were reduced to poverty because they would not yield their religion. Notwithstanding the persecution and sufferings those Christians endured, they would not lower the standard. They kept their religion pure. I saw that Satan exulted and triumphed over the sufferings of GOD'S people. But GOD looked with great approbation upon his faithful martyrs, and the Christians who lived in that fearful time were greatly beloved of him; for they were willing to suffer for his sake. Every suffering endured by them increased their reward in heaven. But although Satan rejoiced because the saints suffered, yet he was not satisfied. He wanted control of the mind as well as the body. The sufferings those Christians endured drove them closer to the LORD, and led them to

love one another, and caused them to fear more than ever to offend him. Satan wished to lead them to displease GOD; then they would lose their strength, fortitude and firmness. Although thousands were slain, yet others were springing up to supply their place. Satan saw that he was losing his subjects, and although they suffered persecution and death, yet they were secured to JESUS CHRIST, to be the subjects of his kingdom, and he laid his plans to more successfully fight against the government of GOD, and overthrow the church. He led on those heathen idolators to embrace part of the Christian faith. They professed to believe in the crucifixion and resurrection of CHRIST, without a change of heart, and proposed to unite with the followers of JESUS. O the fearful danger of the church! It was a time of mental anguish. Some thought that if they should come down and unite with those idolators who had embraced a portion of the Christian faith, it would be the means of their conversion. Satan was seeking to corrupt the doctrines of the Bible. At last I saw the standard lowered, and those heathen were uniting with Christians. They had been worshipers of idols, and although they professed to be Christians, they brought along with them their idolatry. They changed the objects only of their worship, to images of saints, and even the image of CHRIST, and Mary the mother of JESUS. Christians gradually united with them,

and the Christian religion was corrupted, and the church lost its purity and power. Some refused to unite, with them and they preserved their purity, and worshiped GOD alone. They would not bow down to any image of any thing in the heavens above, or in the earth beneath.

Satan exulted over the fall of so many; and then he stirred up the fallen church to force those who would preserve the purity of their religion, to either yield to their ceremonies and image worship, or to put them to death. The fires of persecution were again kindled against the true church of JESUS CHRIST, and millions were slain without mercy.

It was presented before me in the following manner: A large company of heathen idolators bore a black banner upon which were figures of the sun, moon and stars. The company seemed to be very fierce and angry. I was then shown another company bearing a pure white banner, and upon it was written Purity, and Holiness unto the LORD. Their countenances were marked with firmness and heavenly resignation. I saw the heathen idolators approach them, and there was a great slaughter. The Christians melted away before them; and yet the Christian company pressed the more closely together, and held the banner more firmly. As many fell, others rallied around the banner and filled their places.

I saw the company of idolators consulting to-

gether. They failed to make the Christians yield, and they agreed to another plan. I saw them lower their banner, and they approached that firm Christian company, and made propositions to them. At first their propositions were utterly refused. Then I saw the Christian company consulting together. Some said that they would lower the banner, accept the propositions, and save their lives, and at last they could gain strength to raise their banner among those heathen idolators. But some would not yield to this plan, but firmly chose to die holding their banner, rather than lower it. Then I saw many of that Christian company lower the banner, and unite with the heathen; while the firm and steadfast seized the banner, and bore it high again. I saw individuals continually leaving the company of those bearing the pure banner, and joining the idolators, and they united together under the black banner, to persecute those bearing the white banner, and many were slain; yet the white banner was held high, and individuals were raised up to rally around it.

The Jews who first started the rage of the heathen against JESUS, were not to escape. In the judgment hall the infuriated Jews cried, as Pilate hesitated to condemn JESUS, His blood be on us and on our children. The race of the Jews experienced the fulfillment of this terrible curse which they called down upon

their own heads. Heathen and those called Christians were alike their foes. Those professed Christians, in their zeal for the cross of CHRIST, because the Jews had crucified JESUS, thought that the more suffering they could bring upon them, the better could they please GOD; and many of those unbelieving Jews were killed, while others were driven from place to place, and were punished in almost every manner.

The blood of CHRIST, and of the disciples, whom they had put to death, was upon them, and in terrible judgments were they visited. The curse of GOD followed them, and they were a by-word and a derision to the heathen and to Christians. They were shunned, degraded and detested, as though the brand of Cain was upon them. Yet I saw that GOD marvelously preserved this people, and had scattered them over the world, that they might be looked upon as especially visited by a curse from GOD. I saw that GOD had forsaken the Jews as a nation; yet there was a portion of them who would be enabled to tear away the veil from their hearts. Some will yet see that prophecy has been fulfilled concerning them, and they will receive JESUS as the SAVIOUR of the world, and see the great sin of their nation in rejecting JESUS, and crucifying him. Individuals among the Jews will be converted; but as a nation they are forever forsaken of GOD.

CHAPTER XVIII.

Mystery of Iniquity.

It has ever been the design of Satan to draw the minds of the people from JESUS to man, and to destroy individual accountability. Satan failed in his design when he tempted the SON of GOD. He succeeded better as he came to fallen man. The doctrine of Christianity was corrupted. Popes and priests presumed to take an exalted position, and taught the people to look to them to pardon their sins, instead of looking to CHRIST for themselves. The Bible was kept from them, in order to conceal the truths which would condemn them.

The people were entirely deceived. They were taught that the popes and priests were CHRIST'S representatives, when in fact they were the representatives of Satan; and when they bowed to them, they worshiped Satan. The people called for the Bible; but the priests considered it dangerous to let them have the word of GOD to read for themselves, lest they become enlightened, and their sins be exposed. The people were taught to look to these deceivers, and receive every word from them, as from the mouth of GOD. They held that power over the mind, which GOD alone should hold. And if any dared to follow their own convictions, the same hate which Satan and the Jews exercised

towards JESUS would be kindled against them, and those in authority would thirst for their blood. I was shown a time when Satan especially triumphed. Multitudes of Christians were slain in a dreadful manner because they would preserve the purity of their religion.

The Bible was hated, and efforts were made to rid the earth of the precious word of GOD. The Bible was forbidden to be read on pain of death, and all the copies of the holy Book which could be found were burned. But I saw that GOD had a special care for his word. He protected it. At different periods there were but a very few copies of the Bible in existence, yet GOD would not suffer his word to be lost. And in the last days, copies of the Bible were to be so multiplied that every family could possess it. I saw that when there were but a very few copies of the Bible, it was precious and comforting to the persecuted followers of JESUS. It was read in the most secret manner, and those who had this exalted privilege felt that they had had an interview with GOD, with his SON JESUS, and with his disciples. But this blessed privilege cost many of them their lives. If discovered, they were taken from reading the sacred Word to the chopping block, the stake, or to the dungeon to die from starvation.

Satan could not hinder the plan of salvation. JESUS was crucified, and arose again the third day. He told his angels that he would make

even the crucifixion and resurrection tell to his advantage. He was willing that those who professed faith in JESUS should believe that the laws regulating the Jewish sacrifices and offerings ceased at the death of CHRIST, if he could push them further, and make them believe that the law of ten commandments died also with CHRIST.

I saw that many readily yielded to this device of Satan. All heaven was moved with indignation, as they saw the holy law of GOD trampled under foot. JESUS and all the heavenly host were acquainted with the nature of GOD'S law; they knew that he would not change or abolish it. The hopeless condition of man caused the deepest sorrow in heaven, and moved JESUS to offer to die for the transgressors of GOD'S holy law. If his law could be abolished, man might have been saved without the death of JESUS. The death of CHRIST did not destroy the law of his FATHER; but magnified and honored it, and enforces obedience to all its holy precepts. Had the church remained pure and steadfast, Satan could not have deceived them, and led them to trample on the law of GOD. In this bold plan, Satan strikes directly against the foundation of GOD'S government in heaven and on earth. His rebellion caused him to be expelled from heaven. After he rebelled, in order to save himself, he wished GOD to change his law; but GOD told

Satan, before the whole heavenly host, that his law was unalterable. Satan knows that if he can cause others to violate GOD'S law he is sure of them; for every transgressor of his law must die.

Satan decided to go still further. He told his angels that some would be so jealous of GOD'S law that they could not be caught in this snare; that the ten commandments were so plain that many would believe that they were still binding; therefore he must seek to corrupt the fourth commandment which brings to view the living GOD. He led on his representatives to attempt to change the Sabbath, and alter the only commandment of the ten which brings to view the true GOD, the maker of the heavens and the earth. Satan presented before them the glorious resurrection of JESUS, and told them that by his rising on the first day of the week, he changed the Sabbath from the seventh to the first day of the week. Thus Satan used the resurrection to serve his purpose. He and his angels rejoiced that the errors they had prepared took so well with the professed friends of CHRIST. What one might look upon with religious horror, another would receive. The different errors would be received, and with zeal defended. The will of GOD plainly revealed in his word, was covered up with error and tradition, which have been taught as the commandments of GOD. But although this heaven-daring deception was to be suffered to

be carried on down through time until the second appearing of JESUS, yet through all this time of error and deception, GOD has not been left without a witness. There have been true and faithful witnesses keeping all of GOD'S commandments through the darkness and persecution of the church.

I saw that angels were filled with amazement as they beheld the sufferings and death of the KING of glory. But I saw that it was no marvel to the angelic host that the LORD of life and glory, who filled all heaven with joy and splendor, should break the bands of death, and walk forth from his prison house a triumphant conqueror. And if either of these events should be commemorated by a day of rest, it is the crucifixion. But, I saw that neither of those events were designed to alter or abolish GOD'S law; but they give the strongest proof of its immutability.

Both of these important events have their memorials. By partaking of the LORD'S supper, the broken bread and the fruit of the vine, we show forth the LORD'S death until he comes. By observing this memorial, the scenes of his sufferings and death are brought fresh to our minds. The resurrection of CHRIST is commemorated by our being buried with him by baptism, and raised up out of the watery grave in likeness of his resurrection, to live in newness of life.

I was shown that the law of GOD would stand fast forever, and exist in the new earth to all eternity. At the creation, when the foundations of the earth were laid, the sons of GOD looked with admiration upon the work of the CREATOR, and all the heavenly host shouted for joy. It was then that the foundation of the Sabbath was laid. At the close of the six days of creation, GOD rested on the seventh day from all his work which he had made; and he blessed the seventh day and sanctified it, because that in it he had rested from all his work. The Sabbath was instituted in Eden before the fall, and was observed by Adam and Eve, and all the heavenly host. GOD rested on the seventh day, and blessed and hallowed it; and I saw that the Sabbath would never be done away; but the redeemed saints, and all the angelic host, will observe it in honor of the great CREATOR to all eternity.

CHAPTER XIX.

Death, not Eternal Life in Misery.

Satan commenced his deception in Eden. He said to Eve, Thou shalt not surely die. This was Satan's first lesson upon the immortality of the soul; and he has carried on this deception from that time to the present, and will carry it

on until the captivity of GOD'S children shall be turned. I was pointed to Adam and Eve in Eden. They partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the Garden, lest they should partake of the tree of life, and be immortal sinners. The tree of life was to perpetuate immortality. I heard an angel ask, Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life? I heard another angel answer, Not one of the family of Adam have passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death; a death that will last forever, where there will be no hope of a resurrection; and then the wrath of GOD will be appeased.

It was a marvel to me that Satan could succeed so well in making men believe that the words of GOD, The soul that sinneth it shall die, mean that the soul that sinneth it shall not die, but live eternally in misery. Said the angel, Life is life, whether it is in pain or happiness. Death is without pain, without joy, without hatred.

Satan told his angels to make a special effort to spread the deception and lie first repeated to Eve in Eden, Thou shalt not surely die. And as the error was received by the people, and they believed that man was immortal, Satan led

them still further to believe that the sinner would live in eternal misery. Then the way was prepared for Satan to work through his representatives, and hold up GOD before the people as a revengeful tyrant; that those who do not please him, he will plunge into hell, and cause them ever to feel his wrath; and that they will suffer unutterable anguish, while he will look down upon them with satisfaction, as they writhe in horrible sufferings and eternal flames. Satan knew that if this error should be received, GOD would be dreaded and hated by very many, instead of being loved and admired; and that many would be led to believe that the threatenings of GOD'S word would not be literally fulfilled; for it would be against his character of benevolence and love, to plunge beings whom he had created into eternal torments. Satan has led them to another extreme, to entirely overlook the justice of GOD, and the threatenings in his Word, and represent him as being all mercy, and that not one will perish, but all, both saint and sinner, will at last be saved in his kingdom. In consequence of the popular error of the immortality of the soul, and endless misery, Satan takes advantage of another class, and leads them on to regard the Bible as an uninspired book. They think it teaches many good things; but they cannot rely upon it and love it; because they have been taught that it declares the doctrine of eternal misery.

Satan takes advantage of still another class, and leads them still further to deny the existence of GOD. They can see no consistency in the character of the GOD of the Bible, if he will torment a portion of the human family to all eternity in horrible tortures; and they deny the Bible and its AUTHOR, and regard death as an eternal sleep.

Then Satan leads another class who are fearful and timid to commit sin; and after they have sinned, he holds up before them that the wages of sin is (not death, but) an eternal life in horrible torments, to be endured through the endless ages of eternity. Satan improves the opportunity, and magnifies before their feeble minds the horrors of an endless hell, and takes charge of their minds, and they lose their reason. Then Satan and his angels exult, and the infidel and atheist join in casting reproach upon christianity. They regard these evil consequences of the reception of popular heresy, as the natural results of believing in the Bible and its AUTHOR.

I saw that the heavenly host was filled with indignation at this bold work of Satan. I inquired why all these delusions should be suffered to take effect upon the minds of men, when the angels of GOD were powerful, and if commissioned, could easily break the enemy's power. Then I saw that GOD knew that Satan would try every art to destroy man; therefore

he had caused his Word to be written out, and had made his designs to man so plain that the weakest need not err. Then, after he had given his Word to man, he had carefully preserved it, so that Satan and his angels, through any agent or representative, could not destroy it. While other books might be destroyed, this holy Book was to be immortal. And down near the close of time, when the delusions of Satan should increase, the copies of this Book were to be so multiplied, that all who desired it might have a copy of GOD'S revealed will to man, and, if they would, might arm themselves against the deceptions and lying wonders of Satan.

I saw that GOD had especially guarded the Bible, yet learned men, when the copies were few, had changed the words in some instances, thinking that they were making it more plain, when they were mystifying that which was plain, in causing it to lean to their established views, governed by tradition. But I saw that the word of GOD, as a whole, is a perfect chain, one portion of scripture explaining another. True seekers for truth need not err; for not only is the word of GOD plain and simple in declaring the way to life, but the Holy Spirit is given to guide in understanding the way of life revealed in his Word.

I saw that the angels of GOD were never to control the will. GOD sets before man life and

death. He can have his choice. Many desire life, but continue to walk in the broad road, because they have not chosen life.

I saw the mercy and compassion of GOD in giving his SON to die for guilty man. Those who will not choose to accept salvation which has been so dearly purchased for them, must be punished. Beings whom GOD created have chosen to rebel against his government; but I saw that GOD did not shut them up in hell to endure endless misery. He could not take them to heaven; for to bring them into the company of the pure and holy would make them perfectly miserable. GOD will not take them to heaven, neither will he cause them to suffer eternally. He will destroy them utterly, and cause them to be as though they had not been, and then his justice will be satisfied. He formed man out of the dust of the earth, and the disobedient and unholy will be consumed by fire, and return to dust again. I saw that the benevolence and compassion of GOD in this, should lead all to admire his character, and to adore him; and after the wicked shall be destroyed from off the earth, all the heavenly host will say, Amen!

Satan looked with great satisfaction upon those who professed the name of CHRIST, and were closely adhering to these delusions formed by himself. His work is to still form new delusions. His power increases, and he grows

more artful. He led on his representatives, the popes and the priests, to exalt themselves, and to stir up the people to bitterly persecute those who loved GOD, and were not willing to yield to his delusions, introduced through them. Satan moved upon his agents to destroy CHRIST'S devoted followers. O the sufferings and agony, which they made the precious of GOD to endure! Angels have kept a faithful record of it all. But Satan and his evil angels exulted, and told the angels who administered to, and strengthened those suffering saints, that they would kill them, so that there would not be left a true Christian upon the earth. I saw that the church of GOD was then pure. There was no danger of men with corrupt hearts coming into the church of GOD then; for the true Christian, who dared to declare his faith, was in danger of the rack, the stake, and every torture which Satan and his evil angels could invent, and put into the mind of man.

CHAPTER XX.

The Reformation.

But notwithstanding all the persecution and the putting to death of the saints, yet living witnesses were raised up on every hand. The angels of GOD were doing the work committed

to their trust. They were searching in the darkest places, and were selecting out of the darkness, men who were honest at heart. They were all buried up in error, yet GOD selected them as he did Saul, as chosen vessels to bear his truth, and raise their voices against the sins of his professed people. The angels of GOD moved upon Martin Luther, Melancthon, and others in different places, to thirst for the living testimony of the word of GOD. The enemy had come in like a flood, and the standard must be raised up against him. Luther was chosen to breast the storm, and stand up against the ire of a fallen church, and strengthen the few who were faithful to their holy profession. He was ever fearful of offending GOD. He tried through works to obtain the favor of GOD; but he was not satisfied until a gleam of light from heaven drove the darkness from his mind, and led him to trust, not in works, but in the merits of the blood of CHRIST; and to come to GOD for himself, not through popes nor confessors, but through JESUS CHRIST alone. O how precious was this knowledge to Luther! He prized this new and precious light which had dawned upon his dark understanding, and had driven away his superstition, higher than the richest earthly treasure. The word of GOD was new. Every thing was changed. The Book he had dreaded because he could not see beauty in it, was *life*, LIFE to him. It was his

joy, his consolation, his blessed teacher. Nothing could induce him to leave its study. He had feared death; but as he read the word of GOD, all his terrors disappeared, and he admired the character of GOD, and loved him. He searched the word of GOD for himself. He feasted upon the rich treasures it contained, and then he searched it for the church. He was disgusted with the sins of those in whom he had trusted for salvation. He saw very many enshrouded in the same darkness which had covered him. He anxiously sought an opportunity to point them to the LAMB of GOD, who alone taketh away the sin of the world. He raised his voice against the errors and sins of the Papal church, and earnestly longed to break the chain of darkness which was confining thousands, and causing them to trust in works for salvation. He longed to be enabled to open to their minds the true riches of the grace of GOD, and the excellence of salvation obtained through JESUS CHRIST. He raised his voice zealously, and in the power of the Holy Spirit, cried against the existing sins of the leaders of the church; and as he met the storm of opposition from the priests, his courage did not fail; for he firmly relied upon the strong arm of GOD, and confidently trusted in him for victory. And as he pushed the battle closer and closer, the rage of the priests was kindled against him. They did not wish to be reformed. They chose to be left

in ease, in wanton pleasure, in wickedness. They wished the church kept in darkness.

I saw that Luther was ardent and zealous, fearless and bold in reproving sin, and advocating the truth. He cared not for wicked men and devils. He knew that he had ONE with him mightier than they all. Luther possessed fire, zeal, courage and boldness, and at times might go too far; but GOD raised up Melancthon, who was just the opposite in character, to aid Luther, and carry on the work of reformation. Melancthon was timid, fearful, cautious, and possessed great patience. He was greatly beloved of GOD. His knowledge was great in the Scriptures, and his judgment and wisdom was excellent. His love for the cause of GOD was equal to Luther's. These hearts, the LORD knit together; they were friends which were never to be separated. Luther was a great help to Melancthon when he was in danger of being fearful and slow, and Melancthon was also a great help to Luther to keep him from moving too fast. Melancthon's far-seeing cautiousness often averted trouble which would have come upon the cause, if the work had been left alone to Luther; and the work would often have failed in being pushed forward, if it had been left to Melancthon alone. I was shown the wisdom of GOD in choosing these two men, of different characters to carry on the work of reformation.

I was then carried back to the days of the apostles, and saw that GOD chose as companions an

ardent and zealous Peter, and a mild, patient, meek John. Sometimes Peter was impetuous. And the beloved disciple often checked Peter, when his zeal and ardor led him too far; but it did not reform him. But after Peter had denied his LORD, and repented, and was converted, all he needed was a mild caution from John to check his ardor and zeal. The cause of CHRIST would often have suffered had it been left alone to John. Peter's zeal was needed. His boldness and energy often delivered them from difficulty, and silenced their enemies. John was winning. He gained many to the cause of CHRIST by his patient forbearance, and deep devotedness.

GOD raised up men to cry against the existing sins of the Papal church, and carry forward the reformation. Satan sought to destroy these living witnesses; but GOD made a hedge about them. Some, for the glory of his name, were permitted to seal the testimony they had borne with their blood; but there were other powerful men, like Luther and Melancthon, who could best glorify GOD by living and crying aloud against the sins of popes, priests and kings. They trembled before the voice of Luther. Through those chosen men, rays of light began to scatter the darkness, and very many joyfully received the light and walked in it. And when one witness was slain, two or more were raised up to fill his place.

But Satan was not satisfied. He could only have power over the body. He could not make believers yield their faith and hope. And even in death they triumphed with a bright hope of immortality at the resurrection of the just. They had more than mortal energy. They dared not sleep for a moment. They kept the christian armor girded about them, prepared for a conflict, not merely with spiritual foes, but with Satan in the form of men, whose constant cry was, Give up your faith, or die. Those few Christians were strong in GOD, and more precious in his sight than half a world bearing the name of CHRIST, yet cowards in his cause. While the church was persecuted, they were united and loving. They were strong in GOD. Sinners were not permitted to unite themselves with it; neither the deceiver nor the deceived. Those only who were willing to forsake all for CHRIST could be his disciples. They loved to be poor, humble and Christ-like.

CHAPTER XXI.

The Church and World United.

Satan then consulted with his angels, and they there considered what they had gained. It was true that they had kept some timid souls through fear of death, from embracing the truth;

but many, even of the most timid, received the truth, and immediately their fears and timidity left them, and as they witnessed the death of their brethren, and saw their firmness and patience, they knew that GOD and angels assisted them to endure such sufferings, and they grew bold and fearless. And when called to yield their own lives, they maintained their faith with such patience and firmness as caused even their murderers to tremble. Satan and his angels decided that there was a more successful way to destroy souls, and more certain in the end. They saw that although they caused Christians to suffer, their steadfastness, and the bright hope that cheered them, caused the weakest to grow strong, and that the rack and the flames could not daunt them. They imitated the noble bearing of CHRIST when before his murderers, and many were convinced of the truth by witnessing their constancy, and the glory of GOD which rested upon them. Satan decided that he must come in a milder form. He had corrupted the doctrines of the Bible; and traditions which were to ruin millions were taking deep root. He restrained his hate, and decided not to urge on his subjects to such bitter persecution; but lead on the church to contend, not for the faith once delivered to the saints, but, for various traditions. As he led on the church to receive favors and honors of the world, under the false pretense of benefiting

them, she began to lose favor with GOD. Gradually the church lost her power, as she shunned to declare the straight truths which shut out the lovers of pleasure and friends of the world.

The church is not the separate and peculiar people she was when the fires of persecution were kindled against her. How is the gold become dim? How is the most fine gold changed? I saw that if the church had always retained her holy and peculiar character, the power of the Holy Spirit which was imparted to the disciples would be with her. The sick would be healed, devils would be rebuked and cast out, and she would be mighty, and a terror to her enemies.

I saw that a very large company professed the name of CHRIST, but GOD does not recognize them as his. He has no pleasure in them. Satan seemed to assume a religious character, and was very willing that the people should think they were Christians. He was very willing that they should believe in JESUS, his crucifixion, and his resurrection. Satan and his angels fully believed all this themselves, and trembled. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of CHRIST, he is not disturbed; for they merely assume the Christian name, while their hearts are still carnal; and he can use them in his service better than if they made no profession. Under the name of Christian they hide their deformity.

They pass along with their unsanctified natures, and their evil passions unsubdued. This gives occasion for the unbeliever to throw their imperfections in the face of JESUS CHRIST, to reproach him, and to cause those who do possess pure and undefiled religion to be brought into disrepute.

The ministers preach smooth things to suit carnal professors. This is just as Satan would have it. They dare not preach JESUS and the cutting truths of the Bible; for if they should, these carnal professors would not hear them. Many of them are wealthy, and must be retained in the church, although they are no more fit to be there than Satan and his angels. The religion of JESUS is made to appear popular and honorable in the eyes of the world. The people are told that those who profess religion will be more honored by the world. Very widely do such teachings differ from the teachings of CHRIST. His doctrine and the world could not be at peace. Those who followed him had to renounce the world. These smooth things originated with Satan and his angels. They formed the plan, and nominal professors have carried it out. Hypocrites and sinners unite with the church. Pleasing fables are taught, and readily received. But if the truth should be preached in its purity, it would soon shut out hypocrites and sinners. But there is no difference between the professed followers of

CHRIST and the world. I saw that if the false covering could be torn off from the members of the churches, there would be revealed such iniquity, vileness and corruption, that the most diffident child of GOD would have no hesitancy in calling them by their right name, children of their father, the Devil; for his works they do. JESUS and all the heavenly host looked with disgust upon the scene; yet GOD had a message for the church that was sacred and important. If received, it would make a thorough reformation in the church, revive the living testimony that would purge out hypocrites and sinners, and bring the church again into favor with GOD.

CHAPTER XXII.

William Miller.

I saw that GOD sent his angel to move upon the heart of a farmer who had not believed the Bible, and led him to search the prophecies. Angels of GOD repeatedly visited that chosen one, and guided his mind, and opened his understanding to prophecies which had ever been dark to GOD'S people. The commencement of the chain of truth was given him, and he was led on to search for link after link, until he looked with wonder and admiration upon the word of GOD. He saw there a perfect chain of

truth. That Word which he had regarded as uninspired, now opened before his vision with beauty and glory. He saw that one portion of scripture explained another, and when one portion was closed to his understanding, he found in another portion of the Word that which explained it. He regarded the sacred word of GOD with joy, and with the deepest respect and awe.

As he followed down the prophecies, he saw that the inhabitants of earth were living in the closing scenes of this world's history, and they knew it not. He looked at the corruptions of the churches, and saw that their love was taken from JESUS, and placed on the world, and that they were seeking for worldly honor instead of that honor which cometh from above; ambitious for worldly riches, instead of laying up their treasure in heaven. Hypocrisy, darkness and death he could see every where. His spirit was stirred within him. GOD called him to leave his farm, as Elisha was called to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold the mysteries of the kingdom of GOD to the people. He gained strength with every effort. He carried the people down through the prophecies to the second advent of CHRIST. As John the Baptist heralded the first advent of JESUS, and prepared the way for his coming, so also, Wm. Miller and those who joined with him, pro-

claimed the second advent of the SON of GOD.

I was carried back to the days of the disciples, and was shown the beloved John, that GOD had a special work for him to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But GOD sent his angel and wonderfully preserved him. All who witnessed the great power of GOD manifested in the deliverance of John, were astonished, and many were convinced that GOD was with him, and that the testimony which he bore concerning JESUS was correct. Those who sought to destroy him were afraid to again attempt to take his life, and he was permitted to suffer on for JESUS. He was falsely accused by his enemies, and was shortly banished to a lonely island, where the LORD sent his angel to reveal to him things which were to take place upon the earth, and the state of the church down through to the end; her backslidings, and the position the church should occupy if she would please GOD, and finally overcome. The angel from heaven came to John in majesty. His countenance beamed with the excellent glory of heaven. He revealed to John scenes of deep and thrilling interest concerning the church of GOD, and brought before him the perilous conflicts they were to endure. John saw them pass through fiery trials, and made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of GOD.

The countenance of the angel grew radiant with joy, and was exceeding glorious, as he showed to John the final triumph of the church of GOD. John was enraptured as he beheld the final deliverance of the church, and as he was carried away with the glory of the scene, with deep reverence and awe he fell at the feet of the angel to worship him. The angel instantly raised him up, and gently reproved him, saying, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of JESUS; worship GOD; for the testimony of JESUS is the spirit of prophecy. The angel then showed John the heavenly city with all its splendor and dazzling glory. John was enraptured and overwhelmed with the glory of the city. He did not bear in mind his former reproof from the angel,; but again fell to worship before the feet of the angel, who again gave the gentle reproof, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book; worship GOD.

Preachers and people have looked upon the book of Revelation as mysterious, and of less importance than other portions of the sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position, and their duty. GOD led the mind of Wm. Miller

into the prophecies, and gave him great light upon the book of Revelation.

If Daniel's visions had been understood, the people could better have understood the visions of John. But at the right time, GOD moved upon his chosen servant, who with clearness and in the power of the Holy Spirit, opened the prophecies, and showed the harmony of the visions of Daniel and John, and other portions of the Bible, and pressed home upon the hearts of the people the sacred, fearful warnings of the Word, to prepare for the coming of the SON of man. Deep and solemn convictions rested upon the minds of those who heard him, and ministers and people, sinners and infidels, turned to the LORD, to seek a preparation to stand in the judgment.

Angels of GOD accompanied Wm. Miller in his mission. He was firm and undaunted. He fearlessly proclaimed the message committed to his trust. A world lying in wickedness, and a cold, worldly church were enough to call into action his energy, and lead him to willingly endure toil, privation and suffering. Although opposed by professed christians and the world, and buffeted by Satan and his angels, he ceased not to preach the everlasting gospel to crowds wherever he was invited, and sound the cry, Fear GOD and give glory to him; for the hour of his judgment is come.

CHAPTER XXIII.

The First Angel's Message.

I saw that GOD was in the proclamation of the time in 1843. It was his design to arouse the people, and bring them to a testing point where they should decide. Ministers were convicted and convinced of the correctness of the positions taken on the prophetic periods, and they left their pride, their salaries, and their churches, to go forth from place to place and proclaim the message. But as the message from heaven could find a place in the hearts of but a very few of the professed ministers of CHRIST, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel's message. Ministers laid aside their sectarian views and feelings, and united in proclaiming the coming of JESUS. The people were moved everywhere the message reached them. Sinners repented, wept and prayed for forgiveness, and those whose lives had been marked with dishonesty, were anxious to make restitution.

Parents felt the deepest solicitude for their children. Those who received the message, la-

bored with their unconverted friends and relatives, and with their souls bowed with the weight of the solemn message, warned and entreated them to prepare for the coming of the SON of man. Those cases were the most hardened that would not yield to such a weight of evidence set home by heart-felt warnings. This soul-purifying work led the affections away from worldly things, to a consecration never before experienced. Thousands were led to embrace the truth preached by Wm. Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Those who preached this solemn message, like John the forerunner of JESUS, felt compelled to lay the axe at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches, and manifest their real character. And as they raised the solemn warning to flee from the wrath to come, many who were united with the churches received the healing message; they saw their backslidings, and, with bitter tears of repentance, and deep agony of soul, humbled themselves before GOD. And as the Spirit of GOD rested upon them, they helped to sound the cry, Fear GOD, and give glory to him, for the hour of his judgment is come.

The preaching of definite time called forth great opposition from all classes, from the min-

ister in the pulpit, down to the most reckless, heaven-daring sinner. No man knoweth the day and the hour, was heard from the hypocritical minister and the bold scoffer. Neither would be instructed and corrected on the use made of the text by those who were pointing to the year when they believed the prophetic periods would run out, and to the signs which showed CHRIST near, even at the doors. Many shepherds of the flock, who professed to love JESUS, said they had no opposition to the preaching of CHRIST'S coming; but they objected to the definite time. GOD'S all-seeing eye read their hearts. They did not love JESUS near. They knew that their unchristian lives would not stand the test; for they were not walking in the humble path laid out by him. These false shepherds stood in the way of the work of GOD. The truth spoken in its convincing power to the people aroused them, and like the jailer, they began to inquire, What must I do to be saved. But these shepherds stepped between the truth and the people, and preached smooth things to lead them from the truth. They united with Satan and his angels, and cried, Peace, peace, when there was no peace. I saw that angels of GOD had marked it all, and the garments of those unconsecrated shepherds were covered with the blood of souls. Those who loved their ease, and were content with

their distance from GOD, would not be aroused from their carnal security.

Many ministers would not accept this saving message themselves, and those who would receive it, they hindered. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven. They persecuted Wm. Miller, and those who united with him in the work. Falsehoods were circulated to injure his influence, and at different times after he had plainly declared the counsel of GOD, applying cutting truths to the hearts of his hearers, great rage was kindled against him, and as he left the place of meeting, some waylaid him in order to take his life. But angels of GOD were sent to preserve his life, and they led him safely away from the angry mob. His work was not yet finished.

The most devoted gladly received the message. They knew it was from GOD, and that it was delivered at the right time. Angels were watching with the deepest interest the result of the heavenly message, and when the churches turned from and rejected it, they in sadness consulted with JESUS. He turned his face from the churches, and bid his angels to faithfully watch over the precious ones who did not reject the testimony, for another light was yet to shine upon them.

I saw that if professed Christians had loved

their SAVIOUR'S appearing, if their affections were placed on him, if they felt that there was none upon earth to be compared with him, they would have hailed with joy the first intimation of his coming. But the dislike they manifested, as they heard of their LORD'S coming, was a decided proof that they did not love him. Satan and his angels triumphed, and cast it in the face of JESUS CHRIST and his holy angels, that his professed people had so little love for JESUS that they did not desire his second appearing.

I saw the people of GOD, joyful in expectation, looking for their LORD. But GOD designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their LORD did not discover it, and the most learned men who opposed the time also failed to see the mistake. GOD designed that his people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their SAVIOUR were sad and disheartened, while those who had not loved the appearing of JESUS, but embraced the message through fear, were pleased that he did not come at the time of expectation. Their profession had not affected their hearts, and purified their lives. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disap-

pointed ones, who really loved the appearing of their SAVIOUR. I saw the wisdom of GOD in proving his people, and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

JESUS and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and GOD'S anger was kindled against them, because they would not receive the light he had sent them from heaven. Those faithful, disappointed ones, who could not understand why their LORD did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the LORD was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the word of GOD shone upon their position, and they discovered a tarrying time.—If the vision tarry, wait for it.—In their love for JESUS' immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of

time. Yet I saw that many of them could not rise above their severe disappointment, to possess that degree of zeal and energy which had marked their faith in 1843.

Satan and his angels triumphed over them, and those who would not receive the message, congratulated themselves upon their far-seeing judgment and wisdom in not receiving the delusion, as they called it. They realized not that they were rejecting the counsel of GOD against themselves, and that they were working in union with Satan and his angels to perplex GOD'S people, who were living out the heaven-born message.

The believers in this message were oppressed in the churches. Fear had held them for a time, so that they did not act out the sentiments of their heart, but the passing of the time revealed their true feelings. They wished to silence the testimony which the believers felt compelled to bear, that the prophetic periods extended to 1844. With clearness they explained their mistake, and gave their reasons why they expected their LORD in 1844. The opposers could not bring any arguments against the powerful reasons offered. The anger of the churches was kindled against them. They were determined not to listen to any evidence, and to shut their testimony out of the churches, so that others could not hear it. Those who dared not withhold from others the light GOD had

given them, were shut out of the churches; but JESUS was with them, and they were joyful in the light of his countenance. They were prepared to receive the message of the second angel.

CHAPTER XXIV.

The Second Angel's Message.

The churches would not receive the light of the first angel's message, and as they rejected the light from heaven they fell from the favor of GOD. They trusted in their own strength, and placed themselves by their opposition to the first message where they could not see the light of the second angel's message. But the beloved of GOD, who were oppressed, answered to the message, Babylon is fallen, and left the fallen churches.

Near the close of the second angel's message, I saw a great light from heaven shining upon the people of GOD. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, Behold the Bridegroom cometh, go ye out to meet him!

The midnight cry was given to give power to the second angel's message. Angels were sent from heaven to wake up the discouraged saints, and prepare them for the great work before

them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, Behold the Bridegroom cometh, go ye out to meet him. Those entrusted with the cry made haste, and in the power of the Holy Spirit spread the cry, and aroused their discouraged brethren. This cry did not stand in the wisdom and learning of men, but in the power of GOD, and his saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, Behold the Bridegroom cometh, go ye out to meet him.

In every part of the land, light was given upon the second angel's message, and the cry was melting down thousands. It went from city to city, and from village to village, until the waiting people of GOD were fully aroused. Many would not permit this message to enter the churches, and a large company who had the living testimony within them left the fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, and led the believers to seek a living experience for themselves. They knew that they could not lean upon one another.

The saints anxiously waited for their LORD with fasting, watching and almost constant pray-

er. Even some sinners looked forward to the time with terror, while the great mass seemed to be stirred against this message, and manifested the spirit of Satan. They mocked and scoffed, and everywhere was heard, No man knoweth the day and the hour. Evil angels exulted around them, urging them on to harden their hearts, and to reject every ray of light from heaven, that they might fasten them in the snare. Many professed to be looking for their LORD, who had neither part nor lot in the matter. The glory of GOD they had witnessed, the humility and deep devotion of the waiting ones, and the overwhelming weight of evidence, caused them to profess to receive the truth. But they were not converted. They were not ready. A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels with the deepest interest had watched the result, and were elevating those who received the heavenly message, and were drawing them from earthly things to obtain large supplies from salvation's fountain. GOD'S people were then accepted with him. JESUS looked upon them with pleasure. His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality. But they were destined to be again sadly disappointed. The time to which they looked, expecting deliverance, passed. They were still upon the earth,

and the effects of the curse never seemed more visible. They had placed their affections on heaven, and in sweet anticipation, had tasted immortal deliverance; but their hopes were not realized.

The fear that had rested upon many of the people did not at once disappear. They did not immediately triumph over the disappointed ones. But as no visible wrath of GOD was felt by them, they recovered from the fear they had felt, and commenced their ridicule, their mocking, and scoffing. The people of GOD were again proved, and tested. The world laughed, and mocked, and reproached them; and those who had believed without a doubt that JESUS would then come and raise the dead, and change the living saints, and take the kingdom, and possess it forever, felt like the disciples of CHRIST.—They have taken away my LORD, and I know not where they have laid him.

CHAPTER XXV.

Advent Movement Illustrated.

I saw a number of companies who seemed to be bound together by cords. Many in these companies were in total darkness. Their eyes were directed downward to the earth, and there seemed to be no connection between them and JESUS. I saw individuals scattered through these different companies whose countenances looked light, and whose eyes were raised upward to heaven. Beams of light from JESUS, like rays of light from the sun, were imparted to them. An angel bid me look carefully, and I saw an angel watching over every one of those who had a ray of light, while evil angels surrounded those who were in darkness. I heard the voice of an angel cry, Fear GOD and give glory to him, for the hour of his judgment is come.

A glorious light rested down upon these companies, to enlighten all who would receive it. Some of those who were in darkness received the light and rejoiced; while others resisted the light from heaven, and said that it was deception to lead them astray. The light passed away from them, and they were left in darkness. Those who had received the light from JESUS, joyfully cherished the increase of precious light which was shed upon them. Their faces lighted up,

and beamed with holy joy, while their gaze was directed upward to JESUS with intense interest, and their voices were heard in harmony with the voice of the angel, Fear GOD and give glory to him, for the hour of his judgment is come. As they raised this cry, I saw those who were in darkness thrusting them with side and with shoulder. Then many of those who cherished the sacred light, broke the cords which confined them, and stood out separate from those companies. And as many were breaking the cords which bound them, men belonging to these different companies, who were revered by them, passed through the companies, and some with pleasing words, and others with wrathful looks and threatening gestures, fastened the cords which were weakening, and were constantly saying, GOD is with us. We stand in the light. We have the truth. I inquired who these men were. I was told that they were ministers, and leading men, who had rejected the light themselves, and were unwilling that others should receive it. I saw those who cherished the light looking with interest and ardent desire upward, expecting JESUS to come and take them to himself. Soon a cloud passed over those who rejoiced in the light, and their faces looked sorrowful. I inquired the cause of this cloud. I was shown that it was their disappointment. The time when they expected their SAVIOUR had passed, and JESUS had not

come. Discouragement settled upon them, and those men I had before noticed, the ministers and leading men, rejoiced. Those who had rejected the light, triumphed greatly, while Satan and his evil angels also exulted around them.

Then I heard the voice of another angel, saying, Babylon is fallen! is fallen! A light shone upon those desponding ones, and with ardent desires for his appearing, they again fixed their eyes upon JESUS. Then I saw a number of angels conversing with the second angel, who had cried, Babylon is fallen, is fallen, and these angels raised their voices with the second angel, and cried, Behold the Bridegroom cometh! go ye out to meet him! The musical voices of these angels seemed to reach every where. An exceeding bright and glorious light shone around those who had cherished the light which had been imparted to them. Their faces shone with excellent glory, and they united with the angels in the cry, Behold, the Bridegroom cometh! And as they harmoniously raised the cry among these different companies, those who rejected the light, pushed them, and with angry looks, scorned and derided them. But the angels of GOD wafted their wings over the persecuted ones, while Satan and his angels were seeking to press their darkness around them, to lead them to reject the light from heaven.

Then I heard a voice saying to those who had been pushed and derided, Come out from among

them, and touch not the unclean. A large number broke the cords which bound them, and they obeyed the voice, and left those who were in darkness, and united with those who had previously broken the cords, and they joyfully united their voices with them. I heard the voice of earnest, agonizing prayer from a few who still remained with the companies who were in darkness. The ministers and leading men were passing around in these different companies, fastening the cords stronger; but still I heard this voice of earnest prayer. Then I saw those who had been praying reach out their hands for help towards that united company who were free, rejoicing in GOD. The answer from them, as they earnestly looked to heaven, and pointed upward, was, Come out from among them, and be separate. I saw individuals struggling for freedom, and at last they broke the cords that bound them. They resisted the efforts which were made to fasten the cords tighter, and would not heed the repeated assertions, GOD is with us, We have the truth with us. Individuals continued to leave the companies who were in darkness, and joined the free company, who appeared to be in an open field raised above the earth. Their gaze was upward, and the glory of GOD rested upon them, and they shouted the praises of GOD. They were united, and seemed to be wrapt in the light of heaven. Around this company were some who came un-

der the influence of the light, but who were not particularly united to the company. All who cherished the light shed upon them were gazing upward with intense interest. JESUS looked upon them with sweet approbation. They expected JESUS to come. They longed for his appearing. They did not cast one lingering look to earth. Again I saw a cloud settle upon the waiting ones. I saw them turn their weary eyes downward. I inquired the cause of this change. Said my accompanying angel, They are again disappointed in their expectations. JESUS cannot yet come to earth. They must yet suffer for JESUS and endure greater trials. They must give up errors and traditions received from men, and turn wholly to GOD and his word. They must be purified, made white and tried. And those who endure that bitter trial will obtain an eternal victory.

JESUS did not come to earth as the waiting, joyful company expected, to cleanse the Sanctuary, by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods. Prophetic time closed in 1844. Their mistake consisted in not understanding what the Sanctuary was, and the nature of its cleansing. JESUS did enter the Most Holy place to cleanse the Sanctuary at the ending of the days. I looked again at the waiting, disappointed company. They looked sad. They carefully examined the evidences of their faith,

and followed down through the reckoning of the prophetic periods, and could discover no mistake. Time was fulfilled, but where was their SAVIOUR? They had lost him.

I was then shown the disappointment of the disciples as they came to the sepulchre and found not the body of JESUS. Said Mary, They have taken away my LORD, and I know not where they have laid him. Angels told the sorrowing disciples that their LORD had risen, and would go before them into Galilee.

I saw that as JESUS looked upon the disappointed ones with the deepest compassion, he sent his angels to direct their minds that they might find him, and follow him where he was; that they might understand that the earth is not the Sanctuary; that he must needs enter the Most Holy place of the heavenly Sanctuary to cleanse it; to make a special atonement for Israel, and to receive the kingdom of his FATHER, and then return to earth and take them to dwell with him forever. The disappointment of the disciples well represents the disappointment of those who expected their LORD in 1844. I was carried back to the time when CHRIST triumphantly rode into Jerusalem. The joyful disciples believed that he was then to take the kingdom, and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and

with enthusiastic zeal spread them in the way; and some went before, and others followed crying, Hosanna to the SON of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! The excitement disturbed the Pharisees, and they wished JESUS to rebuke his disciples. But he said unto them, If these should hold their peace, the stones would immediately cry out. The prophecy of Zech. ix, 9, must be fulfilled, yet, I saw, the disciples were doomed to a bitter disappointment. In a few days they followed JESUS to Calvary, and beheld him bleeding and mangled upon the cruel cross. They witnessed his agonizing death, and laid him in the tomb. Their hearts sunk with grief. Their expectations were not realized in a single particular. Their hopes died with JESUS. But as he arose from the dead, and appeared to his sorrowing disciples, their hopes revived. They had lost their SAVIOUR; but again they had found him.

I saw that the disappointment of those who believed in the coming of the LORD in 1844, was not equal to the disappointment of the disciples. Prophecy was fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work GOD designed they should.

CHAPTER XXVI.

Another Illustration.

I was shown the interest which all heaven had taken in the work which had been going on upon the earth. JESUS commissioned a strong and mighty angel to descend and warn the inhabitants of earth to get ready for his second appearing. I saw the mighty angel leave the presence of JESUS in heaven. Before him went an exceedingly bright and glorious light. I was told that his mission was to lighten the earth with his glory, and warn man of the coming wrath of GOD. Multitudes received the light. Some seemed to be very solemn, while others were joyful and enraptured. The light was shed upon all, but some merely came under the influence of the light, and did not heartily receive it. But all who received it, turned their faces upward to heaven, and glorified GOD. Many were filled with great wrath. Ministers and people united with the vile, and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world, and were closely united together.

Satan and his angels were busily engaged in seeking to attract the minds of all they could from the light. The company who rejected it were left in darkness. I saw the angel watching with the deepest interest the professed people

of GOD, to record the character they developed, as the message of heavenly origin was introduced to them. And as very many who professed love for JESUS turned from the heavenly message with scorn, derision and hatred, an angel with a parchment in his hand, made the shameful record. All heaven was filled with indignation, because JESUS was slighted by his professed followers.

I saw the disappointment of the trusting ones. They did not see their LORD at the expected time. It was GOD'S purpose to conceal the future, and bring his people to a point of decision. Without this point of time the work designed of GOD would not have been accomplished. Satan was leading the minds of very many far ahead in the future. A period of time proclaimed for CHRIST'S appearing must bring the mind to earnestly seek for a present preparation. As the time passed, those who had not fully received the light of the angel, united with those who had despised the heavenly message, and they turned upon the disappointed ones in ridicule. I saw the angels in heaven consulting with JESUS. They had marked the situation of CHRIST'S professed followers. The passing of the definite time had tested and proved them, and very many were weighed in the balance and found wanting. They all loudly professed to be christians, yet failed in following CHRIST in almost every particular. Satan exulted at

the state of the professed followers of CHRIST. He had them in his snare. He had led the majority to leave the straight path, and they were attempting to climb up to heaven some other way. Angels saw the pure, the clean, and holy, all mixed up with sinners in Zion, and the world-loving hypocrite. They had watched over the true lovers of JESUS; but the corrupt were affecting the holy.

Those whose hearts burned with a longing, intense desire to see JESUS, were forbidden by their professed brethren to speak of his coming. Angels viewed the whole scene, and sympathized with the remnant, who loved the appearing of JESUS. Another mighty angel was commissioned to descend to earth. JESUS placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen! is fallen! Then I saw the disappointed ones again look cheerful, and raise their eyes to heaven, looking with faith and hope for their LORD'S appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Bible that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their LORD in 1843, led them to expect him in 1844. I saw that the majority did not possess that energy which marked their faith in 1843. Their

disappointment had dampened their faith. But as the disappointed ones united in the cry of the second angel, the heavenly host looked with the deepest interest, and marked the effect of the message. They saw those who bore the name of christians turn with derision and scorn upon those who had been disappointed. As the words fell from the mocker's lips, You have not gone up yet! an angel wrote them. Said the angel, They mock GOD.

I was pointed back to the translation of Elijah. His mantle fell on Elisha, and wicked children (or young people) followed him, mocking, crying, Go up thou bald head! Go up thou bald head! They mocked GOD, and met their punishment there. They had learned it of their parents. And those who have scoffed and mocked at the idea of the saints' going up, will be visited with the plagues of GOD, and will realize that it is not a small thing to trifle with him.

JESUS commissioned other angels to fly quickly to revive and strengthen the drooping faith of his people, and prepare them to understand the message of the second angel, and of the important move which was soon to be made in heaven. I saw these angels receive great power and light from JESUS, and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of GOD as the angels cried.

Behold the Bridegroom cometh, go ye out to meet him. Then I saw those disappointed ones rise, and in harmony with the second angel, proclaim, Behold the Bridegroom cometh, go ye out to meet him. The light from the angels penetrated the darkness every where. Satan and his angels sought to hinder this light from spreading, and having its designed effect. They contended with the angels of GOD, and told them that GOD had deceived the people, and that with all their light and power, they could not make the people believe that JESUS was coming. The angels of GOD continued their work, although Satan strove to hedge up the way, and draw the minds of the people from the light. Those who received it looked very happy. They fixed their eyes up to heaven, and longed for the appearing of JESUS. Some were in great distress, weeping and praying. Their eyes seemed to be fixed upon themselves, and they dared not look upward.

A precious light from heaven parted the darkness from them, and their eyes, which had been fixed in despair upon themselves, were turned upward, while gratitude and holy joy were expressed upon every feature. JESUS and all the angelic host looked with approbation upon the faithful, waiting ones.

Those who rejected and opposed the light of the first angel's message, lost the light of the second, and could not be benefited by the

power and glory which attended the message, Behold the Bridegroom cometh. JESUS turned from them with a frown. They had slighted and rejected him. Those who received the message were wrapt in a cloud of glory. They waited and watched and prayed to know the will of GOD. They greatly feared to offend him. I saw Satan and his angels seeking to shut this divine light from the people of GOD; but as long as the waiting ones cherished the light, and kept their eyes raised from earth to JESUS, Satan could have no power to deprive them of this precious light. The message given from heaven enraged Satan and his angels, and those who professed to love JESUS, but despised his coming, scorned and derided the faithful, trusting ones. But an angel marked every insult, every slight, every abuse they received from their professed brethren. Very many raised their voices to cry, Behold the Bridegroom cometh, and left their brethren who did not love the appearing of JESUS, and who would not suffer them to dwell upon his second coming. I saw JESUS turn his face from those who rejected and despised his coming, and then he bade angels lead his people out from among the unclean, lest they should be defiled. Those obedient to the messages stood out free and united. A holy and excellent light shone upon them. They renounced the world, tore their affections from it, and sacrificed their earthly

interests. They gave up their earthly treasure, and their anxious gaze was directed to heaven, expecting to see their loved Deliverer. A sacred, holy joy beamed upon their countenances, and told of the peace and joy which reigned within. JESUS bade his angels go and strengthen them, for the hour of their trial drew on. I saw that these waiting ones were not yet tried as they must be. They were not free from errors. And I saw the mercy and goodness of GOD in sending a warning to the people of earth, and repeated messages to bring them up to a point of time, to lead them to a diligent search of themselves, that they might divest themselves of errors which have been handed down from the heathen and papists. Through these messages GOD has been bringing out his people where he can work for them in greater power, and where they can keep all his commandments.

CHAPTER XXVII.

The Sanctuary.

I was then shown the grievous disappointment of the people of GOD. They did not see JESUS at the expected time. They knew not why their SAVIOUR did not come. They could see no evidence why prophetic time had not ended. Said an angel, Has GOD'S word failed?

Has GOD failed to fulfill his promises? No: he has fulfilled all he promised. JESUS has risen up, and has shut the door of the Holy place of the heavenly Sanctuary, and has opened a door into the Most Holy place, and has entered in to cleanse the Sanctuary. Said the angel, All who wait patiently shall understand the mystery. Man has erred; but there has been no failure on the part of God. All was accomplished that GOD promised; but man erroneously looked to the earth, believing it to be the Sanctuary to be cleansed at the end of the prophetic periods. Man's expectations have failed; but GOD'S promise not at all. JESUS sent his angels to direct the disappointed ones, to lead their minds into the Most Holy place where he had gone to cleanse the Sanctuary, and make a special atonement for Israel. JESUS told the angels that all who found him would understand the work which he was to perform. I saw that while JESUS was in the Most Holy place he would be married to the New Jerusalem, and after his work should be accomplished in the Holiest, he would descend to earth in kingly power and take the precious ones to himself who had patiently waited his return.

I was then shown what did take place in heaven as the prophetic periods ended in 1844. I saw that as the ministration of JESUS in the Holy place ended, and he closed the door of that apartment, a great darkness settled upon

those who had heard, and had rejected the messages of CHRIST'S coming, and they lost sight of him. JESUS then clothed himself with precious garments. Around the bottom of his robe was a bell and a pomegranate, a bell and a pomegranate. He had suspended from his shoulders a breastplate of curious work. And as he moved, it glittered like diamonds, magnifying letters which looked like names written, or engraven upon the breastplate. After he was fully attired, with something upon his head which looked like a crown, angels surrounded him, and in a flaming chariot he passed within the second vail. I was then bid to take notice of the two apartments of the heavenly Sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, which looked rich and glorious; also the table on which was the shew-bread, and the altar of incense, and the censer. All the furniture of this apartment looked like purest gold, and reflected the image of the one who entered that place. The curtain which separated these two apartments looked glorious. It was of different colors and material, with a beautiful border, with figures of gold wrought upon it, representing angels. The vail was lifted, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. As a border around the top of the ark, was most beau-

tiful work representing crowns. It was of fine gold. In the ark were the tables of stone containing the ten commandments. On each end of the ark was a lovely cherub with their wings spread out over it. Their wings were raised on high, and touched each other above the head of JESUS, as he stood by the ark. Their faces were turned towards each other, and they looked downwards to the ark, representing all the angelic host looking with interest at the law of GOD. Between the cherubim was a golden censer. And as the prayers of the saints in faith came up to JESUS, and he offered them to his FATHER, a sweet fragrance arose from the incense. It looked like smoke of most beautiful colors. Above the place where JESUS stood, before the ark, I saw an exceeding bright glory that I could not look upon. It appeared like a throne where GOD dwelt. As the incense ascended up to the FATHER, the excellent glory came from the FATHER'S throne to JESUS, and from JESUS it was shed upon those whose prayers had come up like sweet incense. Light and glory poured upon JESUS in rich abundance, and overshadowed the mercy-seat, and the train of the glory filled the temple. I could not long look upon the glory. No language can describe it. I was overwhelmed, and turned from the majesty and glory of the scene.

I was shown a Sanctuary upon earth containing two apartments. It resembled the one in

heaven. I was told that it was the earthly Sanctuary, a figure of the heavenly. The furniture of the first apartment of the earthly Sanctuary was like that in the first apartment of the heavenly. The vail was lifted, and I looked into the Holy of Holies, and saw that the furniture was the same as in the Most Holy place of the heavenly Sanctuary. The priests ministered in both apartments of the earthly. In the first apartment he ministered every day in the year, and entered the Most Holy but once in a year, to cleanse it from the sins which had been conveyed there. I saw that JESUS ministered in both apartments of the heavenly Sanctuary. He entered into the heavenly Sanctuary by the offering of his own blood. The earthly priests were removed by death, therefore they could not continue long; but JESUS, I saw, was a priest forever. Through the sacrifices and offerings brought to the earthly Sanctuary, the children of Israel were to lay hold of the merits of a SAVIOUR to come. And in the wisdom of GOD the particulars of this work were given us that we might look back to them, and understand the work of JESUS in the heavenly Sanctuary.

At the crucifixion, as JESUS died on Calvary, he cried, It is finished, and the vail of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly Sanctuary were forever finished,

and that GOD would no more meet with them in their earthly temple, to accept their sacrifices. The blood of JESUS was then shed, which was to be ministered by himself in the heavenly Sanctuary. As the priests in the earthly Sanctuary entered the Most Holy once a year to cleanse the Sanctuary, JESUS entered the Most Holy of the heavenly, at the end of the 2300 days of Dan. viii, in 1844, to make a final atonement for all who could be benefited by his mediation, and to cleanse the Sanctuary.

CHAPTER XXVIII.

The Third Angel's Message.

As the ministration of Jesus closed in the Holy place, and he passed into the Holiest, and stood before the ark containing the law of GOD, he sent another mighty angel to earth with the third message. He placed a parchment in the angel's hand, and as he descended to earth in majesty and power, he proclaimed a fearful warning, the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, and show them the hour of temptation and anguish that was before them. Said the angel, They will be brought into close combat with the beast and his image. Their only hope of eternal life is to

remain steadfast. Although their lives are at stake, yet they must hold fast the truth. The third angel closes his message with these words, Here is the patience of the saints; here are they that keep the commandments of GOD, and the faith of JESUS. As he repeated these words he pointed to the heavenly Sanctuary. The minds of all who embrace this message are directed to the Most Holy place where JESUS stands before the ark, making his final intercession for all those for whom mercy still lingers, and for those who have ignorantly broken the law of GOD. This atonement is made for the righteous dead as well as for the righteous living. JESUS makes an atonement for those who died, not receiving the light upon GOD'S commandments, who sinned ignorantly.

After JESUS opened the door of the Most Holy the light of the Sabbath was seen, and the people of GOD were to be tested and proved, as GOD proved the children of Israel anciently, to see if they would keep his law. I saw the third angel pointing upward, showing the disappointed ones the way to the Holiest of the heavenly Sanctuary. They followed JESUS by faith into the Most Holy. Again they have found JESUS, and joy and hope spring up anew. I saw them looking back reviewing the past, from the proclamation of the second advent of JESUS, down through their travels to the passing of the time in 1844. They see

their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, present and future, and they know that GOD has indeed led them by his mysterious providence.

It was represented to me that the remnant followed JESUS into the Most Holy place, and beheld the ark, and the mercy-seat, and were captivated with their glory. JESUS raised the cover of the ark, and behold! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles; but they start back with trembling when they see the fourth commandment living among the ten holy precepts, while a brighter light shines upon it than upon the other nine, and a halo of glory is all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. It reads as when spoken by the mouth of GOD in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled, and when written with his own holy finger in the tables of stone. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the LORD thy GOD. They are amazed as they behold the care taken of the ten commandments. They see them placed close by JEHOVAH, overshadowed and protected by his holiness. They see that they have been trampling upon the fourth commandment of the

decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by JEHOVAH. They humble themselves before GOD, and mourn over their past transgressions.

I saw the incense in the censer smoke as JESUS offered their confessions and prayers to his FATHER. And as it ascended, a bright light rested upon JESUS, and upon the mercy-seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of GOD'S law, were blest, and their countenances lighted up with hope and joy. They joined in the work of the third angel, and raised their voices and proclaimed the solemn warning. But few at first received the message, yet they continued with energy to proclaim the warning. Then I saw many embrace the message of the third angel, and unite their voices with those who had first proclaimed the warning, and they exalted GOD and magnified him by observing his sanctified Rest-day.

Many who embraced the third message had not an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the Most Holy place, and those who had an experience in the past messages were pointing them the way to the heavenly Sanctuary. Many saw the perfect chain of truth in the angels' messages, and glad-

ly received it. They embraced them in their order, and followed JESUS by faith into the heavenly Sanctuary. These messages were represented to me as an anchor to hold the body. And as individuals receive and understand them, they are shielded against the many delusions of Satan.

After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He was affecting the minds of individuals who had a personal experience in these things. They had an appearance of humility. They changed the first and second messages, and pointed to the future for their fulfillment, while others pointed far back in the past, declaring that they had been there fulfilled. These individuals were drawing the minds of the inexperienced away, and unsettling their faith. Some were searching the Bible to try to build up a faith of their own, independent of the body. Satan exulted in all this; for he knew that those who broke loose from the anchor, he could affect by different errors and drive about with winds of doctrine. Many who had led in the first and second messages, denied them, and division and scattering was throughout the body. I then saw Wm. Miller. He looked perplexed, and was bowed with sorrow and distress for his people. He saw the company who were united and loving in 1844, losing their love for each other,

and opposing one another. He saw them fall back into a cold, backslidden state. Grief wasted his strength. I saw leading men watching Wm. Miller, and fearing lest he should embrace the third angel's message and the commandments of GOD. And as he would lean towards the light from heaven, these men would lay some plan to draw his mind away. I saw a human influence exerted to keep his mind in darkness, and to retain his influence among them. At length Wm. Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment, and cast a light and glory on the past, which would have revived his exhausted energies, brightened up his hope, and led him to glorify GOD. But he leaned to human wisdom instead of divine, and being broken with arduous labor in his Master's cause, and by age, he was not as accountable as those who kept him from the truth. They are responsible, and the sin rests upon them. If Wm. Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. His brethren professed such deep love and interest for him, he thought he could not tear away from them. His heart would incline towards the truth; but then he looked at his brethren. They opposed it. Could he tear away from those who had stood side and shoulder with him in pro-

claiming JESUS' coming? He thought they surely would not lead him astray.

GOD suffered him to come under the power of Satan, and death to have dominion over him. He hid him in the grave, away from those who were constantly drawing him from GOD. Moses erred just as he was about to enter the promised land. So also, I saw that Wm. Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this. Others must account for it. But angels watch the precious dust of this servant of GOD, and he will come forth at the sound of the last trump.

CHAPTER XXIX.

A Firm Platform.

I saw a company who stood well guarded and firm, and would give no countenance to those who would unsettle the established faith of the body. GOD looked upon them with approbation. I was shown three steps—one, two and three—the first, second and third angels' messages. Said the angel, Woe to him who shall move a block, or stir a pin in these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received. I was again

brought down through these messages, and saw how dearly the people of GOD had purchased their experience. It had been obtained through much suffering and severe conflict. Step by step had GOD brought them along, until he had placed them upon a solid, immovable platform. Then I saw individuals as they approached the platform, before stepping upon it examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the laying of the foundation of the platform. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform and examined it, then found fault with it, declaring it to be laid wrong. I saw that nearly all stood firm upon the platform, and exhorted others who had stepped off to cease their complaints, for GOD was the master-builder, and they were fighting against him. They recounted the wonderful work of GOD, which had led them to the firm platform, and in union nearly all raised their eyes to heaven, and with a loud voice glorified GOD. This affected some of those who had complained, and left the platform, and again they with humble look stepped upon it.

I was pointed back to the proclamation of the first advent of CHRIST. John was sent in the spirit and power of Elijah to prepare the way for JESUS' coming. Those who rejected the

testimony of John were not benefited by the teachings of JESUS. Their opposition to the proclamation of his first advent placed them where they could not readily receive the strongest evidence of his being the MESSIAH. Satan led on those who rejected the message of John to go still further, to reject JESUS and crucify him. In doing this, they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly Sanctuary. The rending of the vail of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered, and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly Sanctuary to the heavenly, where JESUS had entered by his own blood, and shed upon his disciples the benefits of his atonement. The Jews were left in complete deception and total darkness. They lost all the light they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. They could not be benefited by the mediation of CHRIST in the Holy place. The heavenly Sanctuary had taken the place of the earthly, yet they had no knowledge of the way to the heavenly

Many look with horror at the course the Jews pursued toward JESUS in rejecting and crucify-

ing him. And as they read the history of his shameful abuse, they think they love CHRIST, and would not have denied him like Peter, or crucified him like the Jews. But GOD who has witnessed their professed sympathy for his SON, has proved them, and has brought to the test that love which they professed for JESUS.

All heaven watched with the deepest interest the reception of the message. But many who profess to love JESUS, and who shed tears as they read the story of the cross, instead of receiving the message with gladness, are stirred with anger, and deride the good news of JESUS' coming, and declare it to be delusion. They would not fellowship those who loved his appearing, but hated them, and shut them out of the churches. Those who rejected the first message could not be benefited by the second, and were not benefited by the midnight cry, which was to prepare them to enter with JESUS by faith into the Most Holy place of the heavenly Sanctuary. And by rejecting the two former messages, they can see no light in the third angel's message, which shows the way into the Most Holy place. I saw that the nominal churches, as the Jews crucified JESUS, had crucified these messages, and therefore they have no knowledge of the move made in heaven, or of the way into the Most Holy, and they cannot be benefited by the intercession of JESUS there. Like the Jews, who offered their

useless sacrifices, they offer up their useless prayers to the apartment which JESUS has left, and Satan, pleased with the deception of the professed followers of CHRIST, fastens them in his snare, and assumes a religious character, and leads the minds of these professed christians to himself, and works with his power, his signs and lying wonders. Some he deceives in one way and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light, and spreads his influence over the land. I saw false reformations every where. The churches were elated, and considered that GOD was marvelously working for them, when it was another spirit. It will die away and leave the world and the church in a worse condition than before.

I saw that GOD had honest children among the nominal Adventists, and the fallen churches, and ministers and people will yet be called out from these churches, before the plagues shall be poured out, and they will gladly embrace the truth. Satan knows this, and before the loud cry of the third angel, raises an excitement in these religious bodies, that those who have rejected the truth may think GOD is with them. He hopes to deceive the honest, and lead them to think that GOD is still working for the churches. But the light

will shine, and every one of the honest ones will leave the fallen churches, and take their stand with the remnant.

CHAPTER XXX.

Spiritualism.

I saw the rapping delusion. Satan has power to bring the appearance of forms before us purporting to be our relatives and friends that now sleep in JESUS. It will be made to appear as if they were present, the words they uttered while here, which we were familiar with, will be spoken, and the same tone of voice which they had while living will fall upon the ear. All this is to deceive the world, and ensnare them into the belief of this delusion.

I saw that the saints must have a thorough understanding of the present truth, which they will have to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them unscriptural doctrines. They will do all in their power to excite sympathy, and work miracles before them, to confirm what they declare. The people of GOD must be prepared to withstand these spirits with the Bible truth that the dead know not

any thing, and that they are the spirits of devils.

I saw that we must examine well the foundation of our hope, for we shall have to give a reason for it from the Scriptures; for we shall see this delusion spreading, and we shall have to contend with it face to face. And unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, GOD will do his part, and his all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than that they should be deceived and led away by the lying wonders of Satan.

I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board. Then he showed me the conductor, who looked like a stately fair person, whom all the passengers looked up to and reverenced. I was perplexed, and asked my attending angel who it was. Said he, It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned. His agent, the next highest in order to him, is the engineer, and others of

his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition. I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, and bound together by the truth.

This little company looked care-worn, as though they had passed through severe trials and conflicts. And it seemed as if the sun had just appeared from behind the cloud, and shone upon their countenances, and caused them to look triumphant, as though their victories were nearly won.

I saw that the LORD had given the world opportunity to discover the snare. This one thing was evidence enough for the Christian if there were no other. There is no difference made between the precious and the vile.

Thomas Paine, whose body has mouldered to dust, and who is to be called forth at the end of the 1000 years, at the second resurrection, to receive his reward, and suffer the second death, is purported by Satan to be in heaven, and highly exalted there. Satan used him on earth as long as he could, and now he is carrying on the same work through pretensions of having Thomas Paine so much exalted and honored; and as he taught on earth, Satan is making it appear that he is teaching in heaven. And

some on earth who have looked with horror at his life and death, and his corrupt teachings while living, now submit to be taught by him who was one of the vilest and most corrupt of men; one who despised GOD and his law.

He who is the father of lies, blinds and deceives the world by sending his angels forth to speak for the apostles, and make it appear that they contradict what they wrote when on earth, which was dictated by the Holy Ghost. These lying angels make the apostles to corrupt their own teachings and declare them to be adulterated. By so doing he can throw professed Christians, who have a name to live and are dead, and all the world, into uncertainty about the word of GOD; for that cuts directly across his track, and is likely to thwart his plans. Therefore he gets them to doubt the divine origin of the Bible, and then sets up the infidel Thomas Paine, as though he was ushered into heaven when he died, and with the holy apostles whom he hated on earth, is united, and appears to be teaching the world.

Satan assigns each one of his angels their part to act. He enjoins upon them to be cunning, artful and sly. He instructs some of them to act the part of the apostles, and speak for them, while others are to act out infidels and wicked men who died cursing GOD, but now appear to be very religious. There is no difference made between the most holy apostles

and the vilest infidel. They are both made to teach the same thing. It matters not who Satan makes to speak, if his object is only accomplished. He was so intimately connected with Paine upon earth, and so aided him, that it is an easy thing for him to know the very words he used, and the very hand-writing of one of his devoted children who served him so faithfully, and accomplished his purposes so well. Satan dictated much of his writings, and it is an easy thing for him to dictate sentiments through his angels now, and make it appear that it comes through Thomas Paine, who was his devoted servant while he lived. But this is the masterpiece of Satan. All this teaching purporting to be from apostles, and saints, and wicked men who have died, comes directly from his Satanic majesty.

This should be enough to remove the vail from every mind and discover unto all the dark, mysterious works of Satan;—that he has got one whom he loved so well, and who hated GOD so perfectly, with the holy apostles and angels in glory: virtually saying to the world and infidels, No matter how wicked you are; no matter whether you believe in GOD or the Bible, or disbelieve; live as you please, heaven is your home;—for every one knows that if Thomas Paine is in heaven, and so exalted, they will surely get there. This is so glaring that all may see if they will. Satan is doing now what

he has been trying to do since his fall, through individuals like Thomas Paine. He is, through his power and lying wonders, tearing away the foundation of the christians' hope, and putting out their sun that is to lighten them in the narrow way to heaven. He is making the world believe that the Bible is no better than a story-book, uninspired, while he holds out something to take its place; namely, *Spiritual Manifestations!*

Here is a channel wholly devoted to himself, under his control, and he can make the world believe what he will. The Book that is to judge him and his followers, he puts back into the shade, just where he wants it. The SAVIOUR of the world he makes to be no more than a common man; and as the Roman guard that watched the tomb of JESUS, spread the false and lying report that the chief priests and elders put in their mouth, so will the poor, deluded followers of these pretended spiritual manifestations, repeat, and try to make it appear, that there is nothing miraculous about our SAVIOUR'S birth, death and resurrection; and they put JESUS with the Bible, back into the shade, where they want him, and then get the world to look to them and their lying wonders and miracles, which they declare far exceed the works of CHRIST. Thus the world is taken in the snare, and lulled to security; not to find out their awful deception, until the seven last

plagues are poured out. Satan laughs as he sees his plan succeed so well, and the whole world in the snare.

CHAPTER XXXI.

Covetousness.

I saw Satan and his angels consulting together. He bade his angels go and lay their snares especially for those who were looking for CHRIST'S second appearing, and who were keeping all GOD'S commandments. Satan told his angels that the churches were all asleep. He would increase his power and lying wonders, and he could hold them. But the sect of Sabbath-keepers we hate. They are continually working against us, and taking from us our subjects, to keep that hated law of GOD.

Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we have them yet. They may profess what they please, only make them care more for money than the success of CHRIST'S kingdom, or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep all the means in our ranks we can. The more means they have, the more will they injure our kingdom by get-

ting our subjects. And as they appoint meetings in different places, then we are in danger. Be very vigilant then. Cause all the distraction you can. Destroy love for each other. Discourage and dishearten their ministers; for we hate them. Hold up every plausible excuse to those that have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want, and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd all you can around them to attract them, and they will be surely ours. Not only are we sure of them, but their hateful influence will not be exercised toward others to lead them to heaven. And those who shall attempt to give, put within them a grudging disposition, that it may be sparingly.

I saw that Satan carried out his plans well. And as the servants of GOD appointed meetings, Satan and his angels understood their business, and were on the ground to hinder the work of GOD, and he was constantly putting suggestions into the minds of GOD'S people. Some he leads in one way, and some in another, always taking advantage of evil traits in the brethren and sisters, exciting and stirring up their natural besetments. If they are disposed to be selfish and covetous, Satan is well pleased to take

his stand by their side, and then with all his power he seeks to lead them to manifest their besetting sins. If the grace of GOD and the light of truth melt away these covetous, selfish feelings for a little, and they do not obtain entire victory over them, when they are not under a saving influence, Satan comes in and withers up every noble, generous principle, and they think that they have to do too much. They become weary of well-doing, and forget all about the great sacrifice JESUS made for them, to redeem them from the power of Satan, and hopeless misery.

Satan took advantage of Judas' covetous, selfish disposition, and led him to murmur against the ointment Mary dedicated to JESUS. Judas looked upon it as a great waste; it might have been sold and given to the poor. He cared not for the poor, but considered the liberal offering to JESUS extravagant. Judas prized his LORD just enough to sell him for a few pieces of silver. And I saw that there were some like Judas among those who profess to be waiting for their LORD. Satan has the control over them, but they know it not. Not a particle of covetousness or selfishness can GOD approbate. He hates it, and he despises the prayers and exhortations of those who possess it. As Satan sees his time is short, he leads them on to be more and more selfish, more and more covetous, and then exults as he sees them wrapt up in

themselves, close, penurious and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions, and enter his snares. Then he and his angels take the mean and covetous acts of these individuals, and present them to JESUS and the holy angels, and reproachfully say, These are CHRIST'S followers! They are getting ready to be translated! Satan marks their deviating course, and then compares it with the Bible, with passages which plainly rebuke such things, and then presents it to annoy the heavenly angels, saying, These are following CHRIST and his word! These are the fruits of CHRIST'S sacrifice and redemption! Angels turn in disgust from the scene. GOD requires a constant doing on the part of his people, and when they become weary of well and generous doing, he becomes weary of them. I saw that GOD was greatly displeased with the least manifestation of selfishness on the part of his professed people, for whom JESUS has not spared his own precious life. Every selfish, covetous individual will fall out by the way. Like Judas, who sold his LORD, they will sell good principles, and a noble, generous disposition for a little of earth's gain. All such will be sifted out from GOD'S people. Those who want heaven, must, with every energy they possess, be encouraging the principles of heaven. And instead of their

souls' withering up with selfishness, they should be expanding with benevolence, and every opportunity should be improved in doing good to one another, and increasing and growing more and more into the principles of heaven. JESUS was held up to me as the perfect pattern. His life was without selfish interest, and was marked with disinterested benevolence.

CHAPTER XXXII.

The Shaking.

I saw some with strong faith and agonizing cries, pleading with GOD. Their countenances were pale, and marked with deep anxiety, which expressed their internal struggle. There were firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their foreheads, and fell. Now and then their faces would light up with the marks of GOD'S approbation, and again the same solemn, earnest, anxious look settled upon them.

Evil angels crowded around them, pressing their darkness upon them, to shut out JESUS from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust GOD, and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels were having the charge

over the people of GOD, and as the poisonous atmosphere from these evil angels was pressed around these anxious ones, the angels, which had the charge over them, were continually wafting their wings over them to scatter the thick darkness that surrounded them.

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of GOD left them, and went to the aid of those earnest, praying ones. I saw the angels of GOD hasten to the assistance of all those who were struggling with all their energies to resist those evil angels, and trying to help themselves by calling upon GOD with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them.

As these praying ones continued their earnest cries, at times a ray of light from JESUS came to them, and encouraged their hearts, and lighted up their countenances.

I asked the meaning of the shaking I had seen. I was shown that it would be caused by the straight testimony called forth by the counsel of the true Witness to the Laodiceans. It will have its effect upon the heart of the receiver of the testimony, and it will lead him to exalt the standard and pour forth the straight truth. This straight testimony some will not bear.

They will rise up against it, and this will cause a shaking among GOD'S people.

I saw that the testimony of the true Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it, will obey it, and be purified.

Said the angel, List ye! Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, Look ye! My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping, and praying with agony of spirit. I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firm like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, shone now with the light and glory of heaven. They had obtained the victory, and

it called forth from them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately made up by others taking hold of the truth, and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.

I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, It is the latter rain; the refreshing from the presence of the LORD; the loud cry of the third angel.

Great power was with these chosen ones. Said the angel, Look ye! My attention was turned

to the wicked, or unbelievers. They were all astir. The zeal and power with the people of GOD had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against this company, who were having the power and light of GOD. Darkness thickened around them, yet there they stood, approved of GOD, and trusting in him. I saw them perplexed. Next I heard them crying unto GOD earnestly. Through the day and night their cry ceased not. I heard these words, Thy will, O GOD, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen round about us! They have appointed us unto death; but thine arm can bring salvation. These are all the words I can bring to mind. They seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of GOD. Yet every one, without an exception, was earnestly pleading, and wrestling like Jacob for deliverance.

Soon after they had commenced their earnest cry, the angels, in sympathy would have gone to their deliverance. But a tall, commanding angel suffered them not. Said he, The will of GOD is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.

Soon I heard the voice of GOD, which shook the heavens and the earth. There was a migh-

ty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical and clear. I looked upon this company who, a short time before were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked. All weariness and marks of care were gone. Health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until JESUS was seen in the clouds of heaven, and the faithful, tried company was changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened and the saints came forth, clothed with immortality, crying victory over death and the grave, and together with the living saints, were caught up to meet their LORD in the air; while the rich, musical shouts of glory and victory were upon every immortal tongue, and proceeding from every sanctified, holy lip.

CHAPTER XXXIII.

The Sins of Babylon.

I saw the state of the different churches since the second angel proclaimed their fall. They have been growing more and more corrupt; yet they bear the name of being CHRIST'S followers. It is impossible to distinguish them from the world. Their ministers take their text from the Word, but preach smooth things. The natural heart feels no objection to this. It is only the spirit and power of the truth, and the salvation of CHRIST, that is hateful to the carnal heart. There is nothing in the popular ministry that stirs the wrath of Satan, makes the sinner tremble, or applies to the heart and conscience the fearful realities of a judgment soon to come. Wicked men are generally pleased with a form without true godliness, and they will aid and support such a religion. Said the angel, Nothing less than the whole armor of righteousness can overcome, and retain the victory over the powers of darkness. Satan has taken full possession of the churches as a body. The sayings and doings of men are dwelt upon instead of the plain cutting truths of the word of GOD. Said the angel, The friendship and spirit of the world are at enmity with GOD. When truth in its simplicity and strength, as it is in JESUS, is brought to bear against the spirit of the world,

it awakens the spirit of persecution at once. Many, very many, who profess to be christians, have not known GOD. The character of the natural heart has not been changed, and the carnal mind remains at enmity with GOD. They are Satan's own faithful servants, notwithstanding they have assumed another name.

I saw that since JESUS had left the Holy place of the heavenly Sanctuary, and had entered within the second vail, the churches were left as were the Jews; and they have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet they profess to be christians. Their profession, their prayers and their exhortations, are an abomination in the sight of GOD. Said the angel, GOD will not smell in their assemblies. Selfishness, fraud and deceit are practiced by them without the reprovings of conscience. And over all these evil traits they throw the cloak of religion. I was shown the pride of the nominal churches. GOD was not in their thoughts; but their carnal minds dwell upon themselves. They decorate their poor mortal bodies, and then look upon themselves with satisfaction and pleasure. JESUS and the angels looked upon them in anger. Said the angel, Their sins and pride have reached unto heaven. Their portion is prepared. Justice and judgment have slumbered long, but will soon awake. Vengeance is mine, and I will re-

pay, saith the LORD. The fearful threatenings of the third angel are to be realized, and they will drink the wrath of GOD. An innumerable host of evil angels are spreading themselves over the whole land. The churches and religious bodies are crowded with them. And they look upon the religious bodies with exultation; for the cloak of religion covers the greatest crimes and iniquity.

All heaven beholds with indignation, human beings, the workmanship of GOD, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow men. And professed followers of that dear SAVIOUR whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Angels have recorded it all. It is written in the book. The tears of the pious bond-men and bond-women, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. Agony, human agony, is carried from place to place, and bought and sold. GOD will restrain his anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise. Such injustice, such oppression, such sufferings, many professed followers of the meek and lowly JESUS can witness with heartless indifference. And many

of them can inflict with hateful satisfaction, all this indescribable agony themselves, and yet dare to worship GOD. It is solemn mockery, and Satan exults over it, and reproaches JESUS and his angels with such inconsistency, saying, with hellish triumph, *Such are* CHRIST'S *followers!*

These professed christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties towards their fellow-men, while at the same time they hold their fellow-men in slavery. And this is not all. They sever the ties of nature, and cruelly oppress from day to day their fellow-men. They can inflict most inhuman tortures with relentless cruelty, which would well compare with the cruelty papists and heathens exercised towards CHRIST'S followers. Said the angel, It will be more tolerable for the heathen and for papists in the day of the execution of GOD'S judgment than for such men. The cries and sufferings of the oppressed have reached unto heaven, and angels stand amazed at the hard-hearted, untold, agonizing suffering, man in the image of his MAKER, causes his fellow-man. Said the angel, The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. GOD'S anger will not cease until he has caused the land of light to

drink the dregs of the cup of his fury, and until he has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works: in the cup which she hath filled, fill to her double.

I saw that the slave-master would have to answer for the soul of his slave whom he has kept in ignorance; and all the sins of the slave will be visited upon the master. GOD cannot take the slave to heaven, who has been kept in ignorance and degradation, knowing nothing of GOD, or the Bible, fearing nothing but his master's lash, and not holding so elevated a position as his master's brute beasts. But he does the best thing for him that a compassionate GOD can do. He lets him be as though he had not been; while the master has to suffer the seven last plagues, and then come up in the second resurrection, and suffer the second, most awful death. Then the wrath of GOD will be appeased.

CHAPTER XXXIV.

The Loud Cry.

I saw angels hurrying to and fro in heaven. They were descending to earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another

mighty angel commissioned to descend to earth, and unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which went before and followed after this angel, penetrated every where, as he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. The message of the fall of Babylon, as given by the second angel, is again given, with the addition of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time, and joins in the last great work of the third angel's message, as it swells into a loud cry. And the people of GOD are fitted up every where to stand in the hour of temptation which they are soon to meet. I saw a great light resting upon them, and they united in the message, and fearlessly proclaimed with great power the third angel's message.

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound every where, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and GOD hath remembered her iniquities. This message

seemed to be an addition to the third message, and joined it, as the midnight cry joined the second angel's message in 1844. The glory of GOD rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon GOD's people to come out of her; that they might escape her fearful doom.

The light that was shed upon the waiting ones penetrated every where, and those who had any light in the churches, who had not heard and rejected the three messages, answered to the call, and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took their stand with those looking for their LORD, and keeping all his commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moves the honest, while the manifestation of the power of GOD holds in fear and restraint relatives and friends, and they dare not, neither have they power to, hinder those who feel the work of the Spirit of GOD upon them. The last call is carried even to the poor slaves, and the pious among them, with humble expressions, pour forth their songs of extravagant joy at the prospect of their happy deliverance, and

their masters cannot check them; for a fear and astonishment keep them silent. Mighty miracles are wrought, the sick are healed, and signs and wonders follow the believers. GOD is in the work, and every saint, fearless of consequences, follows the convictions of his own conscience, and unites with those who are keeping all the commandments of GOD; and they sound abroad the third message with power. I saw that the third message would close with power and strength far exceeding the midnight cry.

Servants of GOD, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth fulfilling their work, and proclaiming the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. GOD'S people were fitted up and strengthened by the excellent glory which fell upon them in rich abundance, preparing them to endure the hour of temptation. A multitude of voices I heard every where, saying, Here is the patience of the saints; here are they that keep the commandments of GOD, and the faith of JESUS.

CHAPTER XXXV.

The Third Message Closed.

I was pointed down to the time when the third angel's message was closing. The power of GOD had rested upon his people. They had accomplished their work, and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the LORD, and the living testimony had been revived. The last great warning had sounded every where, and it had stirred up and enraged the inhabitants of earth, who would not receive the message.

I saw angels hurrying to and fro in heaven. An angel returned from the earth with a writer's ink-horn by his side, and reported to JESUS that his work was done, that the saints were numbered and sealed. Then I saw JESUS, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised his hands upward, and with a loud voice said, *It is done.* And all the angelic host laid off their crowns as JESUS made the solemn declaration, He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

I saw that every case was then decided for

life or death. JESUS had blotted out the sins of his people. He had received his kingdom, and the atonement had been made for the subjects of his kingdom. While JESUS had been ministering in the Sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. The subjects of the kingdom were made up. The marriage of the LAMB was finished. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to JESUS, and the heirs of salvation, and JESUS was to reign as KING of kings, and LORD of lords.

As JESUS moved out of the Most Holy place, I heard the tinkling of the bells upon his garment, and as he left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man, and an offended GOD. While JESUS had been standing between GOD and guilty man, a restraint was upon the people; but when JESUS stepped out from between man and the FATHER, the restraint was removed, and Satan had the control of man. It was impossible for the plagues to be poured out while JESUS officiated in the Sanctuary; but as his work there is finished, as his intercession closes, there is nothing to stay the wrath of GOD, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation, and hated reproof. The saints in that fearful time, after the close of JE-

SUS' mediation, were living in the sight of a holy GOD, without an intercessor. Every case was decided, every jewel numbered. JESUS tarried a moment in the outer apartment of the heavenly Sanctuary, and the sins which had been confessed while he was in the Most Holy place, he placed back upon the originator of sin, the Devil. He must suffer the punishment of these sins.

Then I saw JESUS lay off his priestly attire, and clothe himself with his most kingly robes—upon his head were many crowns, a crown within a crown—and surrounded by the angelic host, he left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing GOD, and cursing him. Others rushed to the people of GOD, and begged to be taught how they should escape the judgments of GOD. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden had been borne. The sweet voice of mercy was no more to invite them. The last note of warning had been given. When the saints, and all heaven were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life; but did not make any effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the sinner. No compassionate SAVIOUR to plead for them, and cry,

Spare, spare the sinner a little longer. All heaven had united with JESUS, as they heard the fearful words, It is done, It is finished. The plan of salvation had been accomplished. But few had chosen to accept the plan. And as mercy's sweet voice died away, a fearfulness and horror seized them. With terrible distinctness they hear, Too late! too late!

Those who had not prized GOD'S word were hurrying to and fro. They wandered from sea to sea, and from the north to the east, to seek the word of the LORD. Said the angel, They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. What would they not give for one word of approval from GOD? but no, they must hunger and thirst on. Day after day have they slighted salvation, and prized earthly pleasure, and earthly riches, higher than any heavenly inducement and treasure. They have rejected JESUS, and despised his saints. The filthy must remain filthy forever.

A great portion of the wicked were greatly enraged, as they suffered the effects of the plagues. It was a scene of fearful agony. Parents were bitterly reproaching their children, and children reproaching their parents, brothers their sisters, and sisters their brothers. Loud wailing cries were heard in every direction, It was you who kept me from receiving the truth, which would have saved me from this awful

hour. The people turned upon the ministers with bitter hate, and reproached them, telling them, You have not warned us. You told us all the world was to be converted, and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour, and those who warned us of it you said were fanatics, and evil men, who would ruin us. But the ministers, I saw, did not escape the wrath of GOD. Their sufferings were ten fold greater than their people's.

CHAPTER XXXVI.

The Time of Jacob's Trouble.

I saw the saints leaving the cities and villages, and associating in companies together, and living in the most solitary places. Angels provided them food and water; but the wicked were suffering with hunger and thirst. Then I saw the leading men of earth consulting together, and Satan and his angels were busy around them. I saw a writing, and copies of it scattered in different parts of the land, giving orders, that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day, they were at liberty, after such a time, to put them to death. But in this time the saints were calm and composed, trusting in

God, and leaning upon his promise, that a way of escape would be made for them. In some places, before the time for the writing to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade his angels watch over them, for God would be honored by making a covenant with those who had kept his law in the sight of the heathen round about them; and Jesus would be honored by translating the faithful, waiting ones, who had so long expected him, without their seeing death.

Soon I saw the saints suffering great mental anguish. They seemed to be surrounded with the wicked inhabitants of earth. Every appearance was against them. Some began to fear that God had left them at last to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But as they would attempt to approach them, they would first have to pass this company of mighty, holy angels, which was impossible. The angels of God were causing them to recede, and also causing the evil angels who were pressing around them, to fall back. It was an hour of terrible, fearful agony to the

saints. They cried day and night unto GOD for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already commenced their triumphing, and were crying out, Why don't your GOD deliver you out of our hands? Why don't you go up, and save your lives? The saints heeded them not. They were wrestling with GOD like Jacob. The angels longed to deliver them; but they must wait a little longer, and drink of the cup, and be baptized with the baptism. The angels, faithful to their trust, kept their watch. The time had about come when GOD was to manifest his mighty power, and gloriously deliver them. GOD would not suffer his name to be reproached among the heathen. For his name's glory he would deliver every one of those who had patiently waited for him, and whose names were written in the book.

I was pointed back to faithful Noah. The rain descended, the floods came, Noah and his family had entered the ark, and GOD shut them in. Noah had faithfully warned the inhabitants of the old world, while they had mocked and derided him. And as the waters descended upon the earth, and as one after another were being drowned, they beheld that ark that they had made so much sport of, riding safely upon the waters, preserving the faithful Noah and his family. So I saw that the people of GOD, who had warned the world of his coming wrath, would

be delivered. They had faithfully warned the inhabitants of the earth, and GOD would not suffer the wicked to destroy those who were expecting translation, and who would not bow to the decree of the beast, or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate GOD, would be gratified. And O, what a time of triumph it would be for his Satanic majesty, to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved. Those who have mocked at the idea of the saints going up, will witness the care of GOD for his people, and their glorious deliverance.

As the saints left the cities and villages, they were pursued by the wicked. They raised their swords to kill the saints, but they broke, and fell as powerless as a straw. Angels of GOD shielded the saints. As they cried day and night for deliverance, their cry came up before GOD.

CHAPTER XXXVII.

Deliverance of the Saints.

It was at midnight that GOD chose to deliver his people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked beheld the scene with amazement. Signs and wonders followed in quick succession. Every thing seemed turned out of its natural course. The saints beheld the tokens of their deliverance with solemn joy.

The streams ceased to flow. Dark, heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of GOD, like many waters, which shook the heavens and the earth. There was a mighty earthquake. The graves were shaken open, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that GOD was to make with those who had kept his law.

The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as GOD spake the day and hour of JESUS' coming, and delivered the everlasting covenant to his people, he spake one sen-

tence, and then paused, while the words were rolling through the earth. The Israel of GOD stood with their eyes fixed upwards, listening to the words as they came from the mouth of JEHOVAH, and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of GOD; and they shone with the glory as did Moses' face when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored GOD, in keeping his Sabbath holy, there was a mighty shout of victory over the beast, and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of GOD. Soon appeared the great white cloud. On it sat the SON of man.

This cloud when it first appeared in the distance, looked very small. The angel said that it was the sign of the SON of man. And as the cloud approached nearer to the earth, we could behold the excellent glory and majesty of JESUS as he rode forth to conquer. A holy retinue of angels, with their bright, glittering crowns upon

their heads, escorted him on his way. No language can describe the glory of the scene. The living cloud of majesty, and unsurpassed glory, came still nearer, and we could clearly behold the lovely person of JESUS. He did not wear a crown of thorns; but a crown of glory decked his holy brow. Upon his vesture and thigh was a name written, KING OF KINGS AND LORD OF LORDS. His eyes were as a flame of fire, his feet had the appearance of fine brass, and his voice sounded like many musical instruments. His countenance was as bright as the noon-day sun. The earth trembled before him, and the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the LAMB: for the great day of his wrath is come; and who shall be able to stand?

Those who a little before would have destroyed GOD'S faithful children from the earth, had to witness the glory of GOD which rested upon them. They had seen them glorified. And amid all the terrible scenes they had heard the voices of the saints in joyful strains, saying, Lo,

this is our GOD, we have waited for him, and he will save us. The earth mightily shook as the voice of the SON of GOD called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, Victory! victory! over death and the grave. O death, where is thy sting? O grave, where is thy victory? Then the living saints, and the resurrected ones, raised their voices in a long, transporting shout of victory. Those sickly bodies that had gone down into the grave came up in immortal health and vigor. The living saints were changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they meet their LORD in the air. O what a glorious meeting. Friends whom death had separated, were united, never more to part.

On either side of the cloudy chariot were wings, and beneath it were living wheels; and as the cloudy chariot rolled upward, the wheels cried, Holy, and the wings, as they moved, cried, Holy, and the retinue of holy angels around the cloud cried, Holy, Holy, Holy, LORD GOD ALMIGHTY. And the saints in the cloud cried, Glory, Alleluia. And the chariot rolled upward to the holy city. Before entering the holy city, the saints were arranged in a perfect square, with JESUS in the midst. He was head and shoulders high above the saints, and head

and shoulders above the angels. His majestic form, and lovely countenance, could be seen by all in the square.

CHAPTER XXXVIII.

The Saints' Reward.

Then I saw a very great number of angels bring from the city glorious crowns; a crown for every saint with his name written thereon; and as JESUS called for the crowns, angels presented them to him, and the lovely JESUS, with his own right hand, placed the crowns on the heads of the saints. In the same manner, the angels brought the harps, and JESUS presented them also to the saints. The commanding angels first struck the note, and then every voice was raised in grateful, happy praise, and every hand skillfully swept over the strings of the harp, sending forth melodious music in rich and perfect strains. Then I saw JESUS lead the redeemed company to the gate of the city. He laid hold of the gate and swung it back on its glittering hinges, and bade the nations who had kept the truth to enter in. There was every thing in the city to feast the eye. Rich glory they beheld every where. Then JESUS looked upon his redeemed saints; their countenances were radiant with glory; and as he fixed his loving

eyes upon them, he said, with his rich, musical voice, I behold the travail of my soul, and am satisfied. This rich glory is yours to enjoy eternally. Your sorrows are ended. There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. I saw the redeemed host bow and cast their glittering crowns at the feet of JESUS, and then, as his lovely hand raised them up, they touched their golden harps, and filled all heaven with their rich music, and songs to the LAMB.

I then saw JESUS leading the redeemed host to the tree of life, and again we heard his lovely voice, richer than any music that ever fell on mortal ear, saying, The leaves of this tree are for the healing of the nations. Eat ye all of it. Upon the tree of life was most beautiful fruit, which the saints could partake of freely. There was a most glorious throne in the City, and from under the throne proceeded a pure river of water of life, as clear as crystal. On either side of this river of life was the tree of life. On the banks of the river were beautiful trees bearing fruit which was good for food. Language is altogether too feeble to attempt a description of heaven. As the scene rises before me I am lost in amazement; and carried away with the surpassing splendor and the excellent glory, I lay down the pen, and exclaim, O what love! What wondrous love! The most exalted language cannot describe the glory

of heaven, nor the matchless depths of a SAVIOUR'S love.

CHAPTER XXXIX.

The Earth Desolated.

I then beheld the earth. The wicked were dead, and their bodies were lying upon the face of the earth. The inhabitants of earth had suffered the wrath of GOD in the seven last plagues. They had gnawed their tongues for pain and had cursed GOD. The false shepherds were signal objects of JEHOVAH'S wrath. Their eyes had consumed away in their holes, and their tongues in their mouths, while they stood upon their feet. After the saints were delivered by the voice of GOD, the rage of the wicked multitude was turned upon each other. The earth seemed to be deluged with blood, and dead bodies were from one end of the earth to the other.

The earth was in a most desolate condition. Cities and villages, shaken down by the earthquake, lay in heaps. Mountains were moved out of their places, leaving large caverns. The sea had thrown out ragged rocks upon the earth, and rocks had been torn out of the earth, and were scattered all over its surface. The earth looked like a desolate wilderness. Large trees

were rooted up, and were strewn over the land. Here is Satan's home, with his evil angels, through the 1000 years. Here they will be confined, and wander up and down over the broken surface of the earth, and see the effects of his rebellion against GOD'S law. The effects of the curse which he has caused, he can enjoy through the 1000 years. Limited alone to the earth, he will have no privilege of ranging around to other planets, to tempt and annoy those who have not fallen. Satan suffers in this time extremely. Since his fall his evil traits have been in constant exercise. He is then deprived of his power, and left to reflect upon the part he has acted since his fall, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil he has done, and be punished for all the sins he has caused to be committed.

Then I heard shouts of triumph from the angels, and from the redeemed saints, which sounded like ten thousand musical instruments, because they were to be no more annoyed and tempted by the Devil, and the inhabitants of other worlds were delivered from his presence and his temptations.

Then I saw thrones, and JESUS and the redeemed saints sat upon them; and the saints reigned as kings and priests unto GOD, and the wicked dead were judged, and their acts were compared with the statute book, the word of

GOD, and they were judged according to the deeds done in the body. JESUS, in union with the saints, meted out to the wicked the portion they must suffer, according to their works; and it was written in the book of death, and set off against their names. Satan and his angels were also judged by JESUS and the saints. Satan's punishment was to be far greater than that of those whom he had deceived. It so far exceeded their punishment that it could not be compared with theirs. After all those whom he had deceived had perished, Satan was to still live and suffer on much longer.

After the judgment of the wicked dead was finished, at the end of the one thousand years, JESUS left the City, and a train of the angelic host followed him. The saints also went with him. JESUS descended upon a great and mighty mountain, which, as soon as his feet touched it, parted asunder, and became a mighty plain. Then we looked up and saw the great and beautiful City, with twelve foundations, twelve gates, three on each side, and an angel at each gate. We cried out, The City! The great City! It is coming down from GOD out of heaven! And it came down in all its splendor, and dazzling glory, and settled in the mighty plain which JESUS had prepared for it.

CHAPTER XL.

The Second Resurrection.

Then JESUS and all the holy retinue of angels, and all the redeemed saints, left the City. The holy angels surrounded JESUS, and escorted him on his way, and the train of redeemed saints followed. Then JESUS in terrible, fearful majesty called forth the wicked dead; and as they came up with the same feeble, sickly bodies that went into the grave, what a spectacle! what a scene! At the first resurrection all came forth in immortal bloom; but at the second, the marks of the curse are visible on all. Kings and the noble men of earth come forth with the mean and the low, learned and unlearned together. All behold the SON of man; and those very men who despised and mocked JESUS, and smote him with the reed, and that put the crown of thorns upon his sacred brow, behold him in all his kingly majesty. Those who spit upon him in the hour of his trial, now turn from his piercing gaze, and from the glory of his countenance. Those who drove the nails through his hands and his feet, now look upon the marks of his crucifixion. Those who thrust the spear into his side, behold the marks of their cruelty on his body. And they know that he is the very ONE whom they crucified, and derided in his expiring agony. And then

there arises one long protracted wail of agony, as they flee to hide from the presence of the KING of kings and LORD of lords.

All are seeking to hide in the rocks, and shield themselves from the terrible glory of him whom they once despised. As all are overwhelmed and pained with his majesty and his exceeding glory, they with one accord raise their voices, and with terrible distinctness exclaim, Blessed is he who cometh in the name of the LORD.

Then JESUS and the holy angels, accompanied by all the saints, again go to the City, and the bitter lamentations and wailings of the doomed wicked fill the air. Then I saw that Satan again commenced his work. He passed around among his subjects, and made the feeble and weak strong, and then he told them that he and his angels were powerful. He then pointed to the countless millions who had been raised. There were mighty warriors and kings who were well skilled in battle, and who had conquered kingdoms. And there were mighty giants, and men who were valiant, and had never lost a battle. There was the proud, ambitious Napoleon whose approach had caused kingdoms to tremble. There stood men of very high stature, and of dignified, lofty bearing, who had fallen in battle. They fell while thirsting to conquer. As they come forth from their graves, they resume the current of their thoughts where

it ceased in death. They possess the same spirit to conquer which ruled when they fell. Satan consults with his angels, and then with those kings and conquerors and mighty men. Then he looks over the vast army and tells them that the company in the City is small and feeble, and that they can go up and take that City, and cast out its inhabitants, and possess its riches and glory themselves.

Satan succeeds in deceiving them, and all immediately commence to fit themselves for battle. They construct weapons of war; for there are many skillful men in that vast army. And then with Satan at their head, the multitude move on. Kings and warriors follow close after Satan, and the multitude follow after in companies. Every company has a leader, and order is observed as they march over the broken surface of the earth to the holy City. JESUS closes the gates of the City, and this vast army surround it and place themselves in battle array. They have prepared all kinds of implements of war, expecting to have a fierce conflict. They arrange themselves around the City. JESUS and all the angelic host with the glittering crowns upon their heads, and all the saints with their bright crowns, ascend to the top of the wall of the City. JESUS speaks with majesty and says, Behold, ye sinners, the reward of the just! And behold ye my redeemed, the reward of the wicked! The vast multitude behold the

glorious company on the walls of the City. And as they witness the splendor of their glittering crowns, and see their faces radiant with glory, expressing the image of JESUS, and then behold the unsurpassed glory and majesty of the KING of kings, and LORD of lords, their courage fails. The sense of the treasure and glory which they have lost, rushes upon them, and they have a realizing sense that the wages of sin is death. They see the holy, happy company whom they have despised, clothed with glory, honor, immortality and eternal life, while they are outside of the City with every mean and abominable thing.

CHAPTER XLI.

The Second Death.

Satan rushes into the midst, and tries to stir up the multitude to action. But fire from GOD out of heaven is rained upon them, and the great men, and the mighty men, and the noble, and poor and miserable men, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering was there. Said the

angel, The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon.

But Satan and his angels suffered long. Satan not only bore the weight and punishment of his sins, but the sins of all the redeemed host had been placed upon him; and he must also suffer for the ruin of the souls which he had caused. Then I saw that Satan, and all the wicked host, were consumed, and the justice of GOD was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, Amen!

Said the angel, Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They will never have a resurrection, and GOD will have a clean universe. I then looked, and saw the fire which had consumed the wicked, burning up the rubbish and purifying the earth. Again I looked and saw the earth purified. There was not a single sign of the curse. The broken up, and uneven surface of the earth now looked like a level, extensive plain. GOD'S entire universe was clean, and the great controversy was forever ended. Every where we looked, every thing the eye rested upon, was beautiful and holy. And all the redeemed host, old and young, great and small, cast their glittering crowns at the feet of their REDEEMER, and prostrated themselves in adoration before him, and wor-

shiped him that liveth forever and ever. The beautiful New Earth, with all its glory, was the eternal inheritance of the saints. The kingdom, and dominion, and greatness of the kingdom under the whole heaven, was then given to the saints of the MOST HIGH who were to possess it forever, even forever and ever.

SPIRITUAL GIFTS.

MY

CHRISTIAN EXPERIENCE,

VIEWS AND LABORS

IN CONNECTION WITH THE RISE AND PROGRESS OF THE THIRD ANGEL'S MESSAGE.

ELLEN G. WHITE.

BATTLE CREEK, MICH.,
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1860.

PREFACE.

HAVING borne my testimony, and scattered several books containing my visions, in the Eastern, Middle, and Western States, and formed many happy acquaintances, I have felt it my duty to give to my friends and to the world a sketch of my Christian experience, visions, and labors in connection with the rise and progress of the third angel's message.

In preparing the following pages, I have labored under great disadvantages, as I have had to depend in many instances, on memory, having kept no journal till within a few years. In several instances I have sent the manuscripts to friends who were present when the circumstances related occurred, for their examination before they were put in print. I have taken great care, and have spent much time, in endeavoring to state the simple facts as correctly as possible.

I have, however, been much assisted in arriving at dates by the many letters which I wrote to Bro. S. Howland and family, of Topsham, Me. As they for the period of five years had the care of my Henry, I felt it my duty to write to them often, and

give them my experience, my joys, trials, and victories. In many instances I have copied from these letters.

As the cry of Mormonism is often raised, especially in the west, at the introduction of the Bible argument of the perpetuity of spiritual gifts, I have felt anxious that my brethren should know *what* my experience has been, and *where* it has been.

When at Knoxville, Iowa, March, 1860, we learned that a man had been reporting that he knew me and my husband twenty years ago, when we were leaders among the Mormans at Nauvoo! At that time I was only twelve years old!

The statements in this work, backed up by the testimonies of those who have been personally acquainted with my experience and labors for the past sixteen years, may help the minds of some. The tongue of slander will not harm unworthy me. It has been with the hope to benefit, in some degree, the cause of truth, that I have prepared this work. And may God add his blessing, that it may feed and cheer the little flock.

E. G. W.

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EXPERIENCE AND VIEWS.

CHAPTER I.

My Misfortune.

At the age of nine years an accident happened to me which was to affect my whole life. In company with my twin sister, and one of our schoolmates, I was crossing a common in the city of Portland, Maine, when a girl about thirteen years old followed us, threatening to strike us. My parents had taught me never to contend with any one, but if we were in danger of being injured, to hasten away and return home. We were doing this, running towards home, but the girl was following us with a stone in her hand. I turned to see how far she was behind me, and as I turned, the stone hit me on my nose. I fell senseless. When I revived, I found myself in a merchant's store, the blood streaming from my nose, my garments covered with blood, and a large stream of blood on the floor.

A kind stranger offered to take me home in his carriage. I knew not how weak I was, and told him I should greatly soil his carriage with

blood, and that I could walk home. Those present were not aware that I was so seriously injured. I had walked but a few rods when I grew dizzy and faint. My twin sister and my schoolmate carried me home. I have no recollection of anything for some time after the accident. My mother says that I noticed nothing, but lay in a stupid state for three weeks. No one thought I would live except my mother. For some reason she felt that I would not die. A kind neighbor, who had interested herself much in my behalf, at one time thought me to be dying, and wished to purchase a robe for me. Mother said to her, "Not yet;" for something told her that I would not die.

As I aroused to consciousness, it seemed to me that I had been asleep. I was not aware of the accident, and knew not the cause of my sickness. Friends often visited my parents, and looked upon me with pity, and advised them to prosecute the parents of the child who had, as they said, ruined me. But mother was for peace. She said that if it could bring me back health and natural looks again, then there would be something gained, but as it was, she would only make herself enemies by following their advice.

As I began to gain a little strength, my curiosity was aroused by hearing those who came to see me, say, "What a pity! I should not know her," &c. I asked for a looking-glass,

and as I looked into it, I was shocked at the change in my appearance. Every feature of my face seemed changed. The sight was more than I could bear. The bone of my nose proved to be broken. The idea of carrying my misfortune through life was insupportable. I could see no pleasure in my life. I did not wish to live, and I dared not die, for I was not prepared.

It was a long time before I gained much strength. Physicians thought that a silver wire could be put in my nose to hold it in shape, but said that it would be of little use ; that I had lost so much blood my recovery was doubtful; that if I should get better, I could not live long. I was reduced almost to a skeleton.

At this time I began to pray to the LORD to prepare me to die. When christian friends visited the family, they would ask my mother if she had talked with me about dying. This I overheard which aroused me. I desired to be a christian, and prayed for the forgiveness of my sins as well as I could, and felt peace of mind. Especially at one time, I loved every one, and felt an interest that all should have their sins forgiven and love JESUS.

I well remember one night in winter when the snow was upon the ground, the heavens were lighted up, the sky looked red and angry, and seemed to open and shut. The snow looked like blood. The neighbors were much frightened. Mother took me out of bed in her arms,

and carried me to the window. I was happy. I thought JESUS was coming, and I longed to see him. My heart was full. I clapped my hands for joy, and thought my sufferings were ended. But I was disappointed. The next morning the sun arose as usual, and the singular appearance of the heavens had disappeared.

It was some time before I became strong. As I was able to unite in play with my young friends, I was forced to learn this bitter lesson, that looks make a difference in the feelings of many. At the time of my misfortune my father was absent in Georgia. When he returned, he spoke to my brother and sisters, and inquired for me. I was pointed out by my mother; but my father did not know me. It was hard to make him believe that I was his Ellen. This cut me to the heart; yet I tried to put on an appearance of cheerfulness, when my heart ached. Many times I was made to deeply feel my misfortune. With wounded pride, mortified at myself, I have found a lonely spot to think over the trials I was doomed to bear daily. My life was often miserable, for my feelings were keenly sensitive. I could not, like my twin sister, weep out my feelings. My heart seemed so heavy, and ached as though it would break, yet I could not shed a tear. I often thought that if I could weep out my feelings, then I should find relief. Others would pity and sympathize with me, and that weight,

like a stone upon my heart, would be gone How vain and empty the pleasures of earth looked to me. How changeable the friendship of my young companions. A pretty face, dress, or good looks, are thought much of. But let misfortune take some of these away, and the friendship is broken.

But I began to turn to my SAVIOUR where I found cómfort. I sought the LORD earnestly, and received consolation. I believed that JESUS did love even me. For two years I could not breathe through my nose. My health was so poor that I could attend school but little. It was almost impossible for me to study, and retain what I learned.

The same girl who was the cause of my misfortune, was appointed by our teacher as a monitor to assist me in writing, and to aid me in getting my lessons. She always seemed sorry for what she had done, and I was careful not to remind her of the great injury she had done me. She was tender and patient with me, and much of her time seemed sad and thoughtful, as she saw me laboring to get an education. My hand trembled so that I made no progress in writing, and could get no further than the first examples, which are called coarse-hand. As I labored to bend my mind to my studies, the letters of my book would run together, large drops of perspiration would stand upon my brow, and I would become dizzy

and faint. I had a bad cough, which prevented me from attending school steadily. My teacher thought it would be too much for me to study, unless my health should be better, and advised me to leave school.

CHAPTER II.

The Advent Faith.

In 1839 Wm. Miller visited Portland, Me., and gave a course of lectures on the second coming of CHRIST. This had a great effect upon me. I knew that I must be lost if CHRIST should come, and I be found as I then was. At times I was greatly distressed as to my situation. But it was hard for me to give entirely up to the LORD. I viewed it a great thing to be a christian, and feared that I never should be one if I professed religion, and remained some months suffering distress of mind.

My parents were Methodists. I generally attended meeting with them; and at a camp-meeting held at Buxton, I resolved to give myself unreservedly to the LORD. I commenced there to seek the LORD with all my heart. My mind was in great distress; but at a prayer-meeting I found relief. O, how sweet was peace of mind. Everything seemed changed.

I then felt no disposition to dress like the

world, but wished to be plain in my dress, sober and watchful.

When twelve years old, I wished to be immersed. The minister reluctantly consented to go into the water. He chose to sprinkle the candidates. It was a very windy day. The waves ran high, and dashed upon the shore; but my peace was like a river. When I arose out of the water, my strength was nearly gone, for the power of GOD rested upon me. Such a rich blessing I never experienced before. I felt dead to the world, and that my sins were all washed away.

The same day a sister and myself were taken into the church. I felt happy, till I looked at the sister by my side, and saw gold rings on her fingers, and large gold ear-rings in her ears. Her bonnet was filled with artificial flowers, and was trimmed with costly ribbon, which was filled with bows upon her bonnet. My heart felt sad. I expected every moment that a reproof would come from the minister; but none came. He took us both into the church. My reflections were as follows: This is my sister; must I pattern after her? Must I dress like her? If it is right for her to dress so, it is right for me. I remembered what the Bible said about adorning the body. 1 Tim. ii, 9, 10. For some time I was in deep trial, and finally concluded that if it was so sinful as I had thought it to be to dress like the world,

those whom I looked up to as being devoted christians, and older in experience than myself, would feel it, and would deal plainly with those who went thus contrary to GOD'S word. But I knew that I must be plain in my dress. I believed it to be wicked to think so much of appearance, to decorate our poor mortal bodies with flowers and gold. It seemed to me that we had better be humbling ourselves in the dust, for our sins and transgressions were so great that GOD gave his only beloved SON to die for us.

I found it almost impossible to enjoy religion in a large female seminary, surrounded with so many influences calculated to lead the mind from GOD, and night would often find me in bondage. I did not attend school after I was twelve years old. And I did not feel satisfied with what I enjoyed. I longed to be sanctified to GOD. But sanctification was preached in such a manner that I could not understand it, and thought that I never could attain to it, and settled down with my present enjoyment.

In 1841 Wm. Miller gave a second course of lectures in Portland. I attended them, and felt that I was not ready for CHRIST'S coming. And when the invitation was given for those who desired prayers to come forward, I pressed through the crowd, and in taking up this cross found some relief. I began to plead with GOD for pure religion. I believed the truths I heard

Wm. Miller proclaim; but realized that a mere belief in the second coming of CHRIST would not save me. I must experience the soul-purifying effects of the truth, that when it was preached, it would find a response in my own heart. O, how I longed for a living experience in the things of GOD. I prayed earnestly for this. My soul was thirsting for full and free salvation, but I knew not how to obtain it.

CHAPTER III.

Feelings of Despair.

In 1842 I constantly attended the Second Advent meetings in Portland, and fully believed the LORD was coming. I was hungering and thirsting for holiness of heart; day and night it was my study how to obtain this treasure that all the riches of the world could not purchase. And while bowed before the LORD, praying for this blessing, the duty to pray in a prayer-meeting was presented before me. I had never prayed vocally, and was not humble enough to do this, fearing that if I should attempt to pray, I should become confused and be obliged to stop, or my prayer be very broken. Every time I went before the LORD in secret prayer this unfulfilled duty presented itself, until I ceased to pray, for in this

state of mind my prayers seemed like mocking GOD. I settled down in a melancholy state which increased to deep despair.

In this state of mind I remained three weeks, with not one ray of light to pierce the thick clouds of darkness around me. My sufferings were very great. How precious did the hope of the christian look to me then. And how wretched the state of the sinner without GOD or hope in the world. I remained bowed before the LORD nearly all night, groaning, and all I had any confidence to utter was, "LORD, have mercy." Such utter hopelessness would seize me that I would fall upon my face with such agony of feelings as cannot be described. Like the poor publican, I dared not so much as lift my eyes toward heaven. I became much reduced in flesh. My friends looked upon me as one sinking in a decline. At length a dream was given me which sunk me still lower in despair, if possible.

I dreamed that there was a temple to which many people were flocking, and all who would be saved when time should close must be within that temple. And all who were outside the temple would be lost. As I looked upon the people going to the temple, I saw the multitude laughing at and deriding them, telling them that it was all a deception. They even caught hold of some who were hastening to the temple and tried to hold them.

I was afraid of being laughed at and ridiculed, and thought I would wait until the multitude were dispersed, or until I could go in some way that they would not know where I was going. My mind was troubled lest I should be too late, and the multitude was increasing instead of lessening. I hastily left my home and pressed through the crowd. I was in such haste that I did not notice the throng. I feared I was too late. I entered the building, and what a sight met my eyes! The temple was supported by one immense pillar, and to this pillar was a lamb tied, all mangled and bleeding. I thought that we all knew that it was our sins that caused this lamb to be thus torn and bruised. Just before this lamb were seats elevated above the level of the floor, and a company of people were sitting there looking very happy. All who entered the temple must come before the lamb and confess their sins, and then take their place among the happy throng who occupied the elevated seats. Even while in the building a fear came over me and shame to have them all looking upon me. I was slowly making my way around the pillar to face the lamb, when the trumpet sounded, and the building shook, and shouts of triumph went up from the saints in that building. The temple seemed to shine with awful brightness, and then all was dark, terrible dark. Those who had seemed so happy were gone, and I

left alone in the place in complete darkness. The horror of my mind could not be described. I awoke, and it was some time before I could convince myself it was not a reality. Surely, thought I, my doom is fixed, I have slighted mercy, and grieved the Spirit of the LORD away, never more to return.

In a short time I had another dream. I thought I was sitting in deep despair, with my face covered with my hands, with reflections like these: If JESUS were upon earth, I would go to him, and throw myself at his feet, and tell him all my sufferings. And if he would have mercy upon me, I would love him always —he would not turn me away. Soon the door opened, and a person of beautiful form and countenance entered. He looked upon me with pity. Said he, "Do you wish to see JESUS? He is in the place, and you can see him. Take everything that you possess and follow me."

Gladly did I gather up everything, every treasured trinket, and followed him who had given me the pleasing information. He led me to a steep, and it looked like a frail stairway. As I commenced to ascend the stairs, he gave me a word of caution, to keep my eyes fixed upwards, for if I looked down I should become dizzy and fall. Many seemed to be climbing up this steep stairway, and some fell before reaching the top. I succeeded in climbing to the top. Then my guide bid me lay

everything at the door. Cheerfully I laid down all I possessed. He then opened the door and told me to go in. As I entered I saw JESUS, so lovely and beautiful. His countenance expressed benevolence and majesty. I tried to shield myself from his piercing gaze. I thought he knew my heart, and every circumstance of my life. I tried not to look upon his face, but still his eyes were upon me. I could not escape his gaze. He then, with a smile, drew near me, and laid his hand upon my head, saying, "Fear not." The sound of his sweet voice, caused me to feel a thrill of happiness I never before experienced. I was too full of joy to utter a word. I grew weak, and fell prostrate at his feet. And while lying helpless, scenes of glory and beauty passed before me. I thought I was saved in heaven. At length my strength returned. I arose upon my feet. The loving eyes of JESUS were fixed upon me still, and he smiled upon me. His presence filled me with such holy awe that I could not endure it. My guide opened the door and I passed out. Then all things I had left at the door he handed me again. And he also handed me a green cord, coiled up, and he bid me wear it next my heart, and when I wished to see JESUS, to stretch this cord. I must not let it lie still any length of time; for if I should, it would become knotted and difficult to straighten. I placed the cord

near my heart, and joyfully went down the narrow stairway, praising the LORD as I went, and telling all I met where they could find JESUS. I then awoke.

This dream gave me a faint hope in my despair. That green cord represented faith. I then opened my mind to my mother. She advised me to go and see Bro. Stockman, who then preached to the Advent people in Portland. I had great confidence in him, for he was a devoted and beloved servant of CHRIST. His words affected me and led me to hope. I returned home, and again went before the LORD, and promised that I would do and suffer anything if I could have the smiles of JESUS. The same duty was presented. There was to be a prayer-meeting that evening which I attended, and when others knelt to pray, I bowed with them trembling, and after two or three had prayed, I opened my mouth in prayer before I was aware of it. And the promises of GOD looked to me like so many precious pearls that were to be received only by asking for them. As I prayed the burden and agony of soul that I had so long felt left me, and the blessing of GOD came upon me like the gentle dew, and I gave glory to God for what I felt. Everything was shut out from me but JESUS and glory, and I knew nothing of what was passing around me.

I remained in this state a long time, and

when I realized what was around me, everything looked glorious and new, as if smiling and praising GOD. I was then willing to confess JESUS everywhere, and seemed to be shut in with GOD. I went to the hall where the Advent people worshiped, and there related what the LORD had done for me, and with tears of gratitude declared the wondrous love of GOD. Bro. Stockman was present. He had recently seen me in deep despair, and as he now saw my captivity turned, he wept aloud, and rejoiced with me. I also related my experience in the Christian meeting house in Portland. The sacrifice that CHRIST had made to save me from sin and death, looked very great. I could not dwell upon it without weeping. I could then praise GOD for my misfortune. I was naturally proud and ambitious, and fear that I never should have given my heart to the LORD if I had not been afflicted. For six months not a cloud of darkness passed over my mind.

CHAPTER IV

The Methodist Church.

My brother Robert and myself still attended the Methodist class-meeting. One evening the presiding elder was present. And, filled with the love of GOD, I related what he had done

for me, that I had at last found the blessing I had so long sought for—entire conformity to the will of GOD. I rejoiced in the soon coming of JESUS. I expected they would rejoice with me, but was disappointed. After I ceased speaking Elder B. asked me if it would not be more pleasant to live a long life of holiness here, and do others good, than to have JESUS come and destroy poor sinners. I told him I longed for JESUS to come. Then sin would have an end, and we should enjoy sanctification forever where there would be no tempting Devil to lead our steps astray.

Then he asked me if I would not rather die easy on a bed, than to pass through the pain of being changed from mortal to immortality. I answered that I wished JESUS to come and save his children; and that I was willing to live or die; that I could endure all the pain that could be borne in a moment in the twinkling of an eye; and that I desird the wheels of time to roll swiftly round, and bring the welcome day, when these vile bodies should be changed, and fashioned like unto CHRIST'S glorious body. I also stated that when I lived nearest to the LORD, the more earnestly did I long for his appearing. Some in the class-meeting seemed to be greatly displeased.

Once more I attended class-meeting, and was happy in the love of GOD, and wished to bear my testimony among them. I told them

again what JESUS had done for me, through the belief of the near coming of the SON of GOD. The class-leader interrupted me, saying, "Through Methodism!" But I could not give the glory to Methodism, when it was CHRIST and the hope of his soon coming, that made me free. I finished my testimony, the last I was ever to bear among the Methodists, and sat down. I was convinced that I must give up my belief in the soon coming of my LORD, or should have no freedom in class-meeting, or among the Methodists; for my feelings would be wounded, and their ire would be kindled against me, if I talked out what the Spirit of the LORD wrought in me.

Soon the minister visited my father's family. The entire family were interested in the doctrine of the LORD'S coming. The minister wished us to withdraw from the church, as that would save a church trial. My parents told him they wished to know the reason of this request. He said that we had been walking contrary to their rules, and that they had rather we would withdraw, than to have the sound go out that they had turned us out. We preferred a trial, that we might know what sin we had committed. We were not conscious of any wrong, unless it was a sin to be looking for, and loving the appearing of, our SAVIOUR.

Our family were notified of the church-meeting, and we met in the vestry of the meet-

ing-house. The only charge brought against us was that we had walked contrary to their rules. It was asked, "What rules have we violated?" After a little hesitation it was stated that we had absented ourselves from the class-meeting, and had attended other meetings, and they considered that we had violated their rules.

They were reminded of some who were retained in the church, who had not attended class meeting for more than a year, and a portion of our family had been in the country, and none who had remained in the city had absented themselves but a few weeks, and they were compelled to remain away because they could not talk out the sentiments of their heart. If they mentioned the coming of their SAVIOUR, or their love for his appearing, there was a hard pressing spirit against them, and such displeasure manifested that there was a plain division of feeling, and we knew if they loved JESUS they would love to hear of his coming. It was asked us whether we would agree to conform to their rules, and confess that we had walked contrary to them. We answered that we would confess that after the manner which they call heresy, so would we worship the GOD of our fathers. We dared not yield our faith. With free spirits, happy in the love of GOD, we left the vestry of the Methodist meeting-house. We had the assurance that GOD was

on our side, who was more than all they that were against us.

At the commencement of their love-feast, Elder B. read off our names, seven in number, and wished it understood that it was not for immoral conduct that we were turned out, but for a breach of their rules. He also stated that a door was now open, and all who should walk contrary to their rules would share the same fate. They had made a beginning, and should follow it up. There were others in the Methodist church who were looking for the appearing of the SAVIOUR. They wished to hold these persons among them by frightening them. They succeeded in a few instances, and some sold their favor with GOD for a place in the Methodist church. Many believed, but dared not confess their faith for fear of being turned out of the synagogue. They loved the praise of men more than the favor of GOD. Some afterwards left them and joined those who were loving the appearing of JESUS. We were all pushed out of the church because we believed and talked the near coming of our SAVIOUR. At this time the words of the prophet were exceedingly precious: "Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. lxvi, 5.

CHAPTER V

Opposition of Formal Brethren.

For six months not a cloud intervened between me and my SAVIOUR. Whenever there was a proper opportunity I bore my testimony in meeting, and was greatly blessed. At times the Spirit of the LORD rested upon me in such power that my strength was taken away. This was a trial to some of those who had come out from the formal churches, and often words were spoken meant for my ear, which grieved me. They did not believe that any one could be so filled with the Spirit of the LORD as to lose their strength. I began to fear. I reasoned thus: Am I not justified in holding my peace in meeting, and restraining my feelings, when my testimony causes such opposition, even in meeting, and in the hearts of some of those older in experience, and in years, than myself? I thought I would be just as faithful in living out my religion, and not bear my testimony. I often felt pressed by the Spirit of GOD to speak in meeting; but did not, and was sensible that the Spirit of GOD was grieved. I even kept away from meeting where some of those attended who were annoyed by my testimony. I withheld my testimony for fear of offending my brethren, and that uninterrupted communion with GOD

which I had enjoyed for months was broken, and I have not since, for so long a time, been perfectly free in the LORD.

But soon one of the family which had been most forward in opposing me, while praying fell prostrate like one dead. His friends feared he was dying; but while they stood weeping over him, rubbing his hands, and using means for his restoration, he gained strength to praise GOD, and shout with a voice of triumph. He was unable to return home that night. While attending an evening meeting I was much blessed, and again lost my strength. Another of the family mentioned, said he had no faith that it was the Spirit of GOD that was upon me. He selected one who was considered a man of GOD, a devoted humble Christian, and said, "If this is genuine, why does it not come upon Bro. R., and he lose his strength?" Bro. R. was immediately prostrated, and as soon as he could give utterance to his feelings, declared that it was of GOD.

All had believed me honest, but thought I could command my feelings, and not suffer my strength to be taken away. The brother who opposed me was brought to see that he was fighting against GOD. While in a prayer-meeting, the blessing of the LORD rested upon him, and his countenance seemed to shine with the glory of GOD, and he fell prostrate to the floor. When he recovered strength he con-

fessed he had done wrong in opposing me. Not long after this, while the same family were engaged in prayer, the Spirit of the LORD rested upon them. I had the particulars from my father who happened in at that time. He said there was scarcely one to help another. They were prostrated by the power of GOD, while calling upon his name. Cold formality began to melt, and then they regretted that they had opposed me, and confessed their error.

In 1843 I felt like consecrating myself daily to the LORD, and preparing for his coming. But the time of expectation passed, and we were still in this dark world, and the scoffer was bold in scoffing, and in his hard speeches against us. Some who joined the ranks through fear, left us and united with the scoffer. But we still looked for, and loved the appearing of, our SAVIOUR. Again our minds were called to 1844, as the time for the appearing of our LORD. We hailed every evidence in favor of his coming with joy. My experience was like most of GOD'S people at that time. I felt for others who seemed to be held in darkness and despair, and often united with individuals in earnest prayer for their deliverance, and rejoiced with them when they were made free.

With great carefulness we came up to the time of expectation. If clouds shadowed our minds, we could not rest until the darkness

was removed. We frequently went to the orchards and groves, and sent up our earnest cries to GOD, "Restore unto us the joys of thy salvation." We would not cease pleading with the LORD until he revealed himself unto us, and we could rejoice in the sweet assurance of his love. I knew that I must walk tremblingly and carefully before GOD. Heaven and its sweet joys were my meditation day and night. I loved JESUS, and the sound of his dear name enraptured me.

My lungs were diseased, and my voice failed me. The Spirit of the LORD often rested upon me in great measure. My frail body could not endure the weight of glory which the mind grasped and feasted upon, and my strength was frequently gone. The name of JESUS, lovely JESUS, was exalted before me. I seemed to dwell in a heavenly atmosphere. I expected JESUS to come and make me immortal, when I could endure to drink in the light of his countenance, and ever feast upon his glory, and praise him in perfect strains.

We waited with earnest desire for the appearing of JESUS, but the time of expectation again passed, and we were still in this mortal state, and the effects of the curse all around us. Our disappointment was bitter; but we did not faint. A strong arm bore us up. Some expressed their lack of faith as follows:—"You need have no more fears; the time has passed,

the LORD will not come for years." The passing of the time tested and shook off such. But we believed that in his own good time he would come; that we must first be proved, be purified, made white, and tried, and then he would redeem his faithful, trusting ones.

My health failed rapidly. I could only talk in a whisper, or broken tone of voice. One physician said my disease was dropsical consumption; that my right lung was gone, and my left affected. He thought I could not live long, might die very suddenly. It was very difficult for me to breathe lying down, and nights was bolstered almost in a sitting posture, and would often awake with my mouth full of blood.

CHAPTER VI

My First Vision.

About this time I visited sister H., one of our Advent sisters, whose heart was knit with mine. In the morning we bowed at the family altar. It was not an exciting occasion. There were but five of us present, all females. While praying, the power of GOD came upon me as I never had felt it before. I was surrounded with light, and was rising higher and higher from the earth. I turned to look for

the Advent people in the world, but could not find them—when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the further end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This shone all along the path, and gave light for their feet that they might not stumble. And if they kept their eyes fixed on JESUS, who was just before them, leading them to the city, they were safe. But soon some grew weary, and they said the city was a great way off, and they expected to have entered it before. Then JESUS would encourage them by raising his glorious right arm, and from his arm came a bright light which waved over the Advent people, and they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not GOD that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and lost sight of JESUS, and fell off the path down into the dark and wicked world below. Soon we heard the voice of GOD like many waters, which gave us the day and hour of JESUS' coming. The living saints knew and under-

stood the voice, while the wicked thought it was thunder and an earthquake. When GOD spake the time, he poured on us the Holy Spirit, and our faces began to light up and shine with the glory of GOD as Moses' did when he came down from mount Sinai.

The 144,000 were all sealed and perfectly united. On their foreheads was written, GOD, New Jerusalem, and a glorious star containing JESUS' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the LORD, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that GOD had loved us, and they worshiped at our feet. Soon our eyes were drawn to the east, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the sign of the SON of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over it, and around the cloud were ten thousand angels singing a most lovely song. And on it sat the SON of man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a

silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that GOD had rejected gathered blackness. Then we all cried out, Who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when JESUS spoke, Those who have clean hands and a pure heart shall be able to stand; my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then JESUS' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the LORD in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when JESUS brought along the crowns and with his own right hand placed them on our heads. He

gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. JESUS raised his mighty, glorious arm, laid hold of the pearly gate and swung it back on its glittering hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in, and felt we had a perfect right in the city. Here we saw the tree of life and the throne of GOD. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both like pure, transparent gold.

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree. So it was the tree of life, on either side of the river of life. Its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place,

when Brn. Fitch and Stockman, who had preached the gospel of the kingdom, and whom GOD had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, Alleluia! heaven is cheap enough, and we touched our golden harps and made heaven's arches ring.

CHAPTER VII.

Call to Travel

After I came out of vision a gloom was spread over all I beheld. Oh! how dark this world looked to me. I related the vision to our little company in Portland, who then fully believed it to be of GOD. The Spirit of the LORD attended the testimony, and the solemnity of eternity rested upon us. About one week after this the LORD gave me another view, and showed me the trials I must pass through; that I must go and relate to others what he had revealed to me; that I should meet with great opposition, and suffer anguish of spirit. Said the angel, "The grace of GOD is sufficient for you; he will sustain you."

This vision troubled me exceedingly. My health was very poor, and I was only seventeen years old. I knew that many had fallen through exaltation, and that if I in any way became exalted, the LORD would leave me, and I should surely be lost. I earnestly prayed that the burden might be laid on some other one. But all the light I could get was, "Make known to others what I have revealed to you." I was unreconciled to go out into the world. I had naturally but little confidence. When I had the assurance that all was right between me and GOD, then my confidence was strong. I was then willing to do anything, and suffer anything; and relying upon the strength of GOD could declare the testimony without fear. But the work looked great, and the trials severe. The idea of a female traveling from place to place caused me to draw back. I looked with desire into the grave. Death appeared to me preferable to the responsibilities I should have to bear.

At length the LORD hid his face from me. I was again in darkness and despair. I feared that he had left me because I was unwilling to go and do his will. The company of believers in Portland sincerely sympathized with me. They seemed to understand my case, and while some sought to comfort me, others were faithful in warning me of my danger. I was afraid

I had grieved the Spirit of the LORD from me for ever, and thought if he would reveal himself to me again, I would obey him, and would go anywhere. How small the opposition and frowns of men appeared to me then, compared with the frown of GOD.

The meetings were held at my father's house; but my distress of mind was so great that I absented myself from the meetings. This did not relieve me from the burden which weighed so heavily upon me, and again I attended the meetings. The church all united in earnest prayer for me, and once more I consecrated myself to the LORD, and felt willing to be used to his glory. While praying, the thick darkness that had enveloped me was scattered, a bright light, like a ball of fire, came towards me, and as it fell upon me, my strength was taken away. I seemed to be in the presence of JESUS and of angels. Again it was repeated, "Make known to others what I have revealed to you." I earnestly begged that if I must go and relate what the LORD had shown me, that I might be kept from exaltation. Then an angel told me that my prayer was answered, and that if I should be in danger of exaltation, I should be afflicted with sickness. Said the angel, "If ye deliver the message faithfully, and endure unto the end, ye shall eat of the fruit of the tree of life, and drink of the river of the water of life."

I then committed myself fully to GOD, to go at his bidding. Providentially the way opened for me to go to my sisters' in Poland, thirty miles from home. I there had opportunity to bear my testimony. The LORD gave me strength. I had been able to talk but little for about three months. My lungs and throat were very sore. It was with the greatest difficulty that I could speak aloud. I stood up in meeting, and commenced in a whisper; and labored to speak for about five minutes, then the soreness seemed to leave my throat and lungs, and my voice was clear, and I could talk from two to three hours, and when my message was ended, my voice was gone until I stood before the people again. I frequently spoke over two hours.

Thus I journeyed for three months. The way opened for me to go to the eastern part of Maine. Bro. J. was obliged to go to Orington on business, and his sister accompanied him. I was urged to go with them, and relate my visions. It caused me some trial to go, but as I had promised the LORD that if he would open the way before me, I would walk in it, I dared not refuse.

At Orington I met Bro. White, and learned that J. had come for the purpose of taking to him his horse and sleigh. The Spirit of the LORD attended the message I bore, and the desponding were encouraged, and made to hope.

At Garland a large number collected from different places to hear my message. But I was in great heaviness. I had received a letter from my mother, begging me to return home, for false reports were being circulated concerning me. This I had not expected. My name had never been reproached. My cup of sorrow was full. I felt grieved that my mother should suffer on my account. She was very sensitive in regard to the reputation of her children. If there had been any opportunity I should have returned immediately home, and by my presence contradicted these lying reports. I thought it would be impossible for me to speak that night. I was urged to trust in the Lord, but could not be comforted. At length the brethren engaged in prayer for me, and the blessing of the LORD rested upon me, and I had great freedom in bearing my testimony. I felt that an angel of GOD was standing by my side to strengthen me. Sweet heart-felt shouts of glory and victory went up from that house. JESUS was in our midst, and our hearts burned with his love.

At Exeter a heavy burden rested upon me, which I could not be free from until I related what I had been shown concerning some fanatical persons present, who were exalted by the spirit of Satan. I mentioned that I must soon return home, and that I had seen that these fanatical persons were anxious to visit

Portland; but they had no work to do there; that they would injure the cause if they went, by carrying things to extremes; that they were deceived in regard to the Spirit they possessed. This seemed to cause some great trial. My testimony cut directly across their anticipated course, and they became jealous of me, and secretly held bitter feelings against me.

From Exeter we went to Atkinson. One night I was shown something that I did not understand. It was to this effect, that we were to have a trial of our faith. The next day, which was the first day of the week, while I was speaking, two men looked into the window. We were satisfied of their object. They entered and rushed past me to Eld. Damman. The Spirit of the LORD rested upon him, and his strength was taken away, and he fell to the floor helpless. The officer cried out, "In the name of the State of Maine, lay hold of this man." Two seized his arms, and two his feet, and attempted to drag him from the room. They would move him a few inches only, and then rush out of the house. The power of GOD was in that room, and the servants of GOD with their countenances lighted up with his glory, made no resistance. The efforts to take Eld. D. were often repeated with the same effect. The men could not endure the power of GOD, and it was a relief to them to rush out of the house. Their number increased to twelve,

still Eld. D. was held by the power of GOD about forty minutes, and not all the strength of those men could move him from the floor where he lay helpless. At the same moment we all felt that Eld. D. must go; that GOD had manifested his power for his glory, and that the name of the LORD would be further glorified in suffering him to be taken from our midst. And those men took him up as easily as they would take up a child, and carried him out.

After Eld. D. was taken from our midst he was kept in a hotel, and guarded by a man who did not like his office. He said that Eld. D. was singing, and praying, and praising the LORD all night, so that he could not sleep, and he would not watch over such a man. No one wished the office of guarding him, and he was left to go about the village as he pleased, after promising that he would appear for trial. Kind friends invited him to share their hospitalities. At the hour of trial Eld. D. was present. A lawyer offered his services. The charge brought against Eld. D. was, that he was a disturber of the peace. Many witnesses were brought to sustain the charge, but they were at once broken down by the testimony of Eld. D.'s acquaintances present, who were called to the stand. There was much curiosity to know what Eld. D. and his friends believed, and he was asked to give them a synopsis of his faith. He then told them in a clear manner his be-

lief from the Scriptures. It was also suggested that they sung curious hymns, and he was asked to sing one. There were quite a number of strong brethren present who had stood by him in the trial, and they joined with him in singing,

> "When I was down in Egypt's land,
> I heard my SAVIOUR was at hand," &c.

Eld. D. was asked if he had a spiritual wife. He told them he had a lawful wife, and he could thank GOD that she had been a very spiritual woman ever since his acquaintance with her. The cost of court, I think, was thrown upon him, and he was released.

Distracting influences have separated Eld. D. from his friends who believe the third message; but we hope the time is not far distant when he and many others in Maine will joy fully receive the message.

We returned to Portland, and then visited Topsham. Sister Frances Howland was very sick with rheumatic fever. She was under the doctor's care. Her hands were so swollen that we could not see the joints. Bro. Howland was asked if he had faith that F. could be healed in answer to prayer. He said, "I will believe." Again he was asked, "Do you believe?" He answered, "I do." Then prayer was offered to GOD in her behalf. We claimed the promise, "Ask and ye shall receive." Sis-

ter F. was in the chamber above. She had not stood on her feet for two weeks. The Spirit of the LORD indited prayer. We had the assurance of GOD'S willingness to heal the afflicted one. Bro. D. cried out in the Spirit, and power of GOD, "Is there some sister here who has faith enough to go and take her by the hand, and bid her arise in the name of the LORD?" Sister C. was on her way as the words were spoken. She ascended the stairs with the Spirit of the LORD upon her, and took F. by the hand, saying, "Sister Frances, in the name of the LORD arise and be whole." Sister F. acted out her faith, rose from her bed and stood upon her feet, and walked the room praising the LORD that she was healed. She dressed and came down into the room where we were, her countenance lighted up with the blessing of GOD.

The next morning sister F. sat at the breakfast table with us. And as Bro. White was reading for family worship, from James, chapter v, the doctor came into the entry, and as usual ascended the stairs to visit his patient. But he could not find her. He hurried down, opened the door leading into the large kitchen where we were sitting, his patient in the midst. He looked astonished, and said, "Frances is better." Bro. Howland answered, "The LORD has healed her," and Bro. White resumed his reading, which had been interrupted, "Is any

sick among you? let him call for the elders of the church; and let them pray for him," &c. The doctor nodded and left the room. The same day she rode three miles, and returned home in the evening. It was rainy, but she received no injury. A few days after, at her request, Bro. White led her down into the water and baptized her.

At this time Bro. Wm. H. Hyde was very sick with the bloody dysentery. His symptoms were alarming. A physician said that unless he received help in a short time, his case was hopeless. There was much unbelief and darkness in the place where he was staying, and we wished to get him away where there was more faith. We prayed for him around the bedside, that the LORD would raise him up and give him strength to leave that place. He was blessed and strengthened, and rode four miles. After he arrived at Bro. P.'s he grew worse, and seemed to be sinking every hour. Some things had hindered faith in his case. Faithful testimony was borne to him, and humble confessions were made on his part, where he had erred, and a few who had faith were permitted to enter his room. Our earnest, fervent prayers went up to GOD, that the progress of disease might be stayed, and then faith grasped still more, immediate restoration. GOD'S children seemed to groan in spirit. Such a reaching out after GOD and bringing the

promises near, I have seldom witnessed. The salvation of GOD was revealed. Power from on high rested upon our sick brother, and upon those in the room. He called for his clothes, arose and dressed himself, and walked out of the room, praising GOD, with the light of heaven shining in his countenance. A farmer's dinner was ready. Said Bro. H., "If I was well I should partake of this food, and I believe GOD has healed me, and shall act out my faith." He ate heartily, and it did not hurt him.

From Topsham we went to Portland, and quite a number from the east were there, some of the very individuals to whom I had borne my testimony in Exeter, that it was not their duty to visit Portland. We trembled for the church, for they were in danger through these fanatical spirits. They trusted every impression, and laid aside reason and judgment. My heart ached for GOD'S people. Oh must they be thus deceived, and led away by a false spirit! Warnings had but little effect, only to make those warned jealous of me.

The false burdens and impressions of others might have led me away from duty, but the LORD had previously shown me my duty where to go, and, although young and inexperienced, preserved me from falling, by giving me special directions who to fear, and who to trust. Were it not for this, I can now see many times where I might have been led from the path of duty.

About this time I was shown that I must visit New Hampshire. My sister's husband's sister accompanied me. She was faithful to me, kind and attentive, ever ready with the care of a sister to sympathize with me in all my trials, and to cheer me in my despondency and gloom. Bro. Files and his wife and Bro. White accompanied us. A distracted state of things existed in New Hampshire, yet the LORD often manifested his power there.

It was in New Hampshire that we had our first experience in relation to what is termed spiritual magnetism. We visited Claremont, and inquired for Adventists. We were told there were two parties; one holding fast their past advent experience, the other denying it. We asked for those who had not denied their past experience, and were directed to Elders B——t and B——s, as persons believing as we did. There was so much said against them, that we concluded that they were persecuted for righteousness' sake. We called on them, and were received and treated kindly, yet such depression came upon me, that I felt that all was not right.

Elder B——t appeared to be a very holy man. Had much to say upon charity. Speaking of faith he said, "All we have to do is believe, then whatever we ask of GOD will be given." Bro. White answered, "Blessings are promised on conditions. John xv, 7: If ye abide

in me and my words abide in you, ye shall ask what ye will, and it shall be given unto you. Your theory of faith is empty as a flour barrel with both heads out. And as regards true charity, she is a very delicate personage, never stepping out of the path of Bible truth."

In the afternoon we called at Bro. Collier's, where we purposed to hold a meeting in the evening. We supposed they were in union with Elder B——t, and asked some questions in reference to him, but could get no information. Said Bro. C., "If the Lord has sent you here, you will find them out and tell us."

That evening, as I was praying and reaching up by faith to receive the blessing of the LORD, B——t and B——s, began to groan and cry out, Amen! Amen! throwing their sympathy and influence in with my prayer. Bro. White was much distressed, and rising, cried, "I resist this spirit in the name of the LORD." After this, while I was enjoying freedom in speaking, they again commenced groaning and crying out, Amen! Amen! I felt no union with them, for their amens chilled me. Bro. White feeling their influence upon him again, rose, and in the name of the LORD rebuked the wicked spirit. They were then so bound as to be unable to rise again that night. After the meeting Bro. White said, "Bro. Collier, now I can tell you about those two men; they are acting under a satanic influence, yet at-

tributing all to the Spirit of the LORD." Bro. C. answered, "I believe the LORD sent you. We have called their influence mesmerism ; and because we could have no union with their spirit, do not generally have meetings here. They rise above us, manifest much feeling, but leave an influence darker than Egypt. I never saw them checked, or tied up, before to-night."

During family prayer that night, the Spirit of the LORD rested upon me, and I was taken off in vision. A curtain was raised, and the cases of these men, and a few others in union with them, were clearly shown me. They were practising deception upon GOD'S little flock, meanwhile professing to be chosen servants of the LORD. It was shown me that the LORD would tear off the pious garb they had drawn around themselves, and disclose their dark designs and iniquitous deeds ; deeds that some had scarcely thought of. We then returned to Springfield. On the way I fell from the wagon and so injured my side that I had to be carried into the house. That night my suffering was great. Sister Foss joined with me in pleading for GOD'S blessing, and for relief from pain. About midnight the blessing sought rested upon me. Those in the house were awakened by hearing my voice while in vision. This was the first time I had a view of the voice of GOD in connection with the time of trouble.

CHAPTER VIII.

Fanaticism in Maine.

That night it was shown me that the cause of GOD had been wounded in Maine, his children disheartened and scattered by a fanatical spirit. Persons in whom we had placed confidence, J. T. and J. H., under a cloak of godliness were casting fear among the trembling, conscientious ones. I saw that it was our duty to go and bear testimony in Maine.

We soon returned to Portland, and found the brethren in great confusion. A meeting was appointed at the house of Sr. H. that I might have an opportunity to relate what had been shown me. While praying for strength to discharge that painful duty, I was taken off in vision, and in the presence of J. T., was again shown his ungodly course. Those present said I talked it out before him. After I came out of vision he said I was under a wrong influence. He acknowledged that a part of it was right, but the other part was wrong. Said it would take a critical spiritual observer to detect the difference; that this was the same spirit that had always followed him to crush him, &c. With anguish of spirit I left the meeting, for I had a message for his wife, a message of comfort to her sorrowing heart. I went to bear my testimony, and found her

weeping and grieving, as though her heart would break. I related the vision, which she confirmed. We learned from united testimony, that honest, precious souls had been rejected by these fanatics, and by them told that they were rejected of GOD. We also learned that these officious ones had been flocking to my father's house, making that their stopping place. J. T. and J. H. who were leaders in this rank fanaticism, followed impressions and burdens, which led to corruption, instead of purity and holiness.

Our parents were disgusted as they saw reason and judgment laid aside by them, and protested against their hypocritical course. But finding that they could not be freed from this company, they closed their house, and left the city for Poland, where my two married sisters were living. This did not suit J. T., and when we arrived at Portland he told me my father was a doomed man. My mother and sisters might be saved, but my father would be lost. The reason offered was because my father would not give him possession of his house when he left it. We then went to Poland, where my parents rehearsed their trials, and mentioned incidents which occurred at Portland, all of which confirmed the vision given in N. H.

As I returned to Portland evidences increased of the desolating effects of fanaticism in Maine. These fanatical ones seemed to think

that religion consisted in making a noise. They would talk in such a manner as to irritate unbelievers, and cause them to hate them, and then they would rejoice that they suffered persecution. Unbelievers could see no consistency in their course. The brethren in some places were prevented from assembling for meetings. The innocent suffered with the guilty. Much of the time I carried a sad and heavy heart. It seemed so cruel that the cause of CHRIST should be injured by injudicious men. They were not only ruining their own souls, but placing a stigma upon the cause not easily removed. And Satan loved to have it so. It suited him well to see the truth handled by unskillful workmen; to have it mixed with error, and then altogether trampled in the dust. He looked with triumph upon the confused, scattered state of GOD'S children.

J. T. labored with some success to turn my friends, and even my relatives, against me. Why did he do this? Because I had faithfully related what was shown me respecting his unchristian course. He circulated falsehoods to destroy my influence and justify himself. My lot seemed hard. Discouragements pressed heavily; and the condition of GOD'S people so filled me with anguish that for two weeks my mind wandered. My relatives thought I could not live; but brethren and sisters who sympathized with me in this affliction, met to

pray for me. I soon realized that earnest, effectual prayer was being offered in my behalf. Prayer prevailed. The power of the strong foe was broken, and I was released, and immediately taken off in vision. In this view I saw that a human influence should never afflict me again in like manner. If I felt an influence affecting my testimony, no matter where I might be, I had only to cry to GOD, and another angel would be sent to my rescue. I already had one guardian angel attending me continually, but when necessary, the LORD would send another to strengthen, and raise me above the power of every earthly influence. Then I saw for the first time the glory of the new earth as follows.

CHAPTER IX.

Vision of the New Earth.

With JESUS at our head we all descended from the City down to this earth, on a great and mighty mountain, which could not bear JESUS up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great City, with twelve foundations, twelve gates, three on each side, and an angel at each gate. We all cried out, "The City, the great City, it's coming! it's coming down from GOD

out of heaven!" And it came and settled on the place where we stood. Then we began to look at the glorious things outside of the City. There I saw most beautiful houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, which were to be inhabited by the saints, and in them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here. A glorious light shone all about their heads, and they were continually offering praises to GOD.

And I saw another field full of all kinds of flowers, and as I plucked them I cried out, They will never fade. Next I saw a field of tall grass most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved to the glory of KING JESUS. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; but light and beautiful. The branches of the trees waved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the

woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them I asked JESUS who they were. He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the mount was a building which looked to me like a temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. There were all kinds of trees to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig-tree, bowed down with the weight of its timely figs, that made the place all over glorious. And as we were about to enter the temple, JESUS raised his lovely voice and said, Only the 144,000 enter this place, and we shouted Alleluia.

The temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The things I saw there I cannot describe. O that I could talk in the language of Canaan, then could I tell a little of the glory

of the better world. I saw there tables of stone in which the names of 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and JESUS left us, and went to the City. Soon we heard his lovely voice again, saying, "Come, my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper; for I will gird myself and serve you." We shouted Alleluia, glory, and entered into the City. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked JESUS to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. And he said, You must go back to earth again, and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world.

Bro. Wm. H. Hyde who was present, composed the following verses, which have gone the rounds of the religious papers, and have found a place in several hymn books. Those who have published, read and sung them have little thought that they originated from a vision of a girl, persecuted for her humble testimony.

The Better Land.

We have heard from the bright, the holy land,
  We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
  And weary, and worn and sad.
They tell us the pilgrims have a dwelling there—
  No longer are homeless ones;
And we know that the goodly land is fair,
  Where life's pure river runs.

They say green fields are waving there,
  That never a blight shall know;
And the deserts wild are blooming fair,
  And the roses of Sharon grow.
There are lovely birds in the bowers green—
  Their songs are blithe and sweet;
And their warblings gushing ever new,
  The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
  And the silvery band in white;
Of the City fair with pearly gates,
  All radiant with light.
We have heard of the angels there, and saints,
  With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
  Of the leaves that healing bring.

The KING of that country, he is fair,
  He's the joy and the light of the place;
In his beauty we shall behold him there,
  And bask in his smiling face.
We'll be there, we'll be there in a little while;
  We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
  And forever be at rest.

CHAPTER X.

Trials and Victories.

About this time I was subjected to a severe trial. If the Spirit of the LORD rested upon a brother or sister in meeting, and they glorified GOD by praising him, some raised the cry of mesmerism. And if it pleased the LORD to give me a vision in meeting, some would say, "It is excitement and mesmerism." Grieved and desponding, I often went alone to some retired place to pour out my soul before Him who invites the weary and heavy laden to come and find rest. As my faith claimed the promises, JESUS seemed very near. The sweet light of heaven shone around me, and there have I been taken off in vision. Then I would relate what GOD had revealed to me alone, where no earthly influence could affect me; but I was told by some that I mesmerized myself, and that those who lived the nearest to GOD were most liable to be deceived by Satan. According to this teaching, our only safety from delusion was to remain quite a distance from GOD in a backslidden state. O, thought I, has it come to this, that those who honestly go to GOD alone to plead his promises, and to claim his salvation, are to be charged with being under the foul influence of mesmerism? Do we ask our kind FATHER in heaven for bread, on-

ly to receive a stone or a scorpion? These things wounded my spirit, and wrung my soul in keen anguish, well nigh to despair, while many would have me believe that there was no Holy Spirit, and that all the exercises that holy men of GOD have experienced, were only mesmerism or the deceptions of Satan.

At this time visions were given me to correct the errors of those who had taken the extreme view of some texts of Scripture, and refrained wholly from labor, and rejected all those who would not receive their views on this point, and some other things which they held to be religious duties. GOD revealed these errors to me in vision, and sent me to his erring children to declare them; but many of them wholly rejected the message, and charged me with conforming to the world. On the other hand, the nominal Adventists charged me with fanaticism, and I was falsely, and by some, wickedly, represented as being the leader of the fanaticism that I was laboring to do away. Different times were set for the LORD to come, and were urged upon the brethren. But the LORD showed me that they would pass by, for the time of trouble must come before the coming of CHRIST, and that every time that was set, and passed, would only weaken the faith of GOD'S people. For this I was charged with being with the evil servant, that said in his heart, "My LORD delayeth his coming."

All these things weighed heavily upon my spirits, and in the confusion, I was sometimes tempted to doubt my own experience. And while at family worship one morning, the power of GOD began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of GOD, and that for so doing I was struck dumb, and that my tongue should be loosed in less than twenty-four hours. A card was held up before me, on which was written in gold letters the chapter and verse of the following texts of Scripture:

Luke i, 20; John xvi, 15; Acts ii, 4; iv, 29–31; Matt. vii, 6–12, 15; xxiv, 24; Col. ii, 6–8; Heb. x, 35–39; iv, 10–12; Phil. i, 6, 27–29; ii, 13–15; Eph. vi, 10–18; iv, 32; 1 Pet. i, 22; John xiii, 34, 35; 2 Cor. xiii, 5; 1 Cor. iii, 10–13; Acts xx, 28–30; Gal. i, 6–9; Luke xii, 3–7; iv, 10, 11; 2 Cor. iv, 6–9, 17, 18; 1 Pet. i, 5–7; 1 Thess. iii, 8; Mark xvi, 17, 18; John ix, 20–27; xiv, 13–15; xv, 7, 8; Mark i, 23–25; Rom. viii, 38, 39; Rev. iii, 7–13; xiv, 4, 5; Phil. iii, 20; James v, 7, 8; Phil. iii, 21; Rev. xiv, 14–17; Heb. iv, 9; Rev. xxi, 2; xiv, 1; xxii, 1–5.

After I came out of vision, I beckoned for

the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large Bible. I took the Bible and readily turned to all the texts that I had seen upon the card. I conversed that day with slate and pencil. Next morning my tongue was loosed to shout the praises of GOD. After that, I dared not doubt my experience, or for a moment resist the power of GOD, however others might think of me.

Up to this time I could not write. My trembling hand was unable to hold my pen steadily. While in vision I was commanded by an angel to write the vision. I attempted it, and wrote readily. My nerves were strengthened, and my hand became steady.

It was very crossing for me to relate to individuals what I had been shown concerning their wrongs. It caused me great distress to see others troubled or grieved. And when obliged to declare the messages, I often softened them down and related what I had seen as favorable for the individual as I could, and then would go by myself and weep in agony of spirit. I looked upon those who had only their own souls to care for, and thought if I were in their condition I would not murmur. How could I relate the plain, cutting testimonies given me of GOD? I anxiously watched the result, and if the individual reproved, rose up against it, and afterwards opposed the truth, these quer-

ies would arise in my mind. Did I deliver the message just as I should? Oh, GOD! could there not have been some way to save them? And then such distress hung upon my soul, I often felt that death would be a welcome messenger, and the grave a sweet resting-place. I did not realize that I was so unfaithful, and did not see the danger and sin of such a course, until I was taken in vision into the presence of JESUS. He looked upon me with a frown, and turned his face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before him, but had no power to utter a word. O, how I longed to be covered and hid from that dreadful frown. Then could I realize, in some degree, what the feelings of the lost will be when they cry, "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the LAMB."

Presently an angel bid me rise, and the sight that met my eyes can hardly be described. A company was presented before me whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me, and took their garments and rubbed them on mine. I looked at my garments, and saw that they were stained with blood. Again I fell like one dead, at the feet of my accompanying angel. I could not plead one excuse, and longed to be away

from such a holy place. Again the angel stood me up on my feet, and said, "This is not your case now, but this scene has passed before you to let you know what your situation must be, if you neglect to declare to others what the LORD has revealed to you. But if you are faithful to the end, you shall eat of the tree of life, and shall drink of the river of the water of life. You will have to suffer much, but the grace of GOD is sufficient." I then felt willing to do all that the LORD might require me to do, that I might have his approbation, and not feel his dreadful frown.

While visiting my sisters in Poland, I was afflicted with sickness. Those present united in prayer in my behalf, and the disease was rebuked. Angels seemed to be in the room, and all was light and glory. I was again taken off in vision, and shown that I must go about three miles to a meeting, and when there should learn what the LORD would have me do. We went and found quite a large gathering of the brethren and sisters. None had known of any special meeting. J. T. was there. He had boasted that he understood the art of mesmerism, and that he could mesmerize me; that he could prevent me from having a vision, or telling a vision in his presence. There were many present who had heard this boast. I arose in the congregation. My visions came up fresh before me, and I commenced relating

them, when I felt a human influence being exerted against me. I looked at J. T. He had his hand up to his face, and was looking through his fingers, his eyes intently fixed upon me. His lips were compressed, and a low groan now and then escaped him. In a moment I remembered the promise which the LORD had given me, and turned to him and related what the LORD had shown me in Portland; that if I was in danger of being affected by a human influence, to ask for another angel, who would be sent to protect me. I then raised my hands to heaven and earnestly cried, Another angel, FATHER! another angel! I knew that my request was granted. I felt shielded by the strong Spirit of the LORD, and was borne above every earthly influence, and with freedom finished my testimony. The saints were comforted, and rejoiced in the LORD. J. T. was asked why he had not stopped my relating the vision? He answered, "Oh, some of you would have her talk." With strong confidence, rejoicing in GOD, we returned to my sister's.

Some in Paris, Me., believed that it was sin to work. Jesse Stevens was leader in this error, and exerted a strong influence over others. He had been a Methodist preacher and was considered a faithful christian. He had won the confidence of many by his zeal for the truth, and apparent holy living, which caus-

ed some to believe him especially directed of the LORD. The LORD gave me a reproof for him; that he was going contrary to the word of GOD in abstaining from labor, and urging his errors upon others, denouncing all who did not receive them. He rejected every evidence which the LORD gave to convince him of his error, and was firm to take nothing back in his course. He followed impressions and went weary journeys, walking great distances, where he would only receive abuse, and considered that he was suffering for CHRIST'S sake.

The LORD gave me faithful messages for this man, and I was sent long distances to warn the people of GOD against the errors he was urging upon them. At one time I was shown that I must go to Paris, for there was a meeting appointed which I must attend. I followed the directions given me, and there learned that S. had notified the brethren that there was to be a great meeting the next day at the house of Bro. C., and he urged all to attend.

The next morning we went to the place appointed for meeting. When S. came in and saw us present he seemed troubled. The meeting commenced with prayer. Then as I tried to pray, the blessing of the LORD rested upon me, and I was taken off in vision. S. had declared that he would listen to nothing

but Bible. I was shown what the Bible taught in contrast with his errors. I then saw that the frown of GOD was upon him; that he was leading astray honest, conscientious souls. They feared to differ with him. Yet they saw inconsistencies in his faith, and their judgment told them he was wrong. His object in appointing that meeting was to make an effort to strengthen the cords of error with which he had bound these souls. I saw that GOD would work for the salvation of his people; that S. would soon fully manifest himself, and all the honest would see that it was not a right spirit which actuated him, and that his career would soon close. I was told by those present that he would hear no more, and took his hat and left the house. Soon after this the snare was broken, and he could have but little influence over souls. He denounced the visions as being of the Devil, and continued to follow his impressions, until Satan seemed to take the full control of his mind. His friends at length were obliged to confine him, where he made a rope of some of his bed clothing with which he hung himself. Thus ended his career.

At my father's house in Portland, I was shown that I must go to Portsmouth the next day and bear my testimony there. My sister Sarah traveled with me, and Bro. White accompanied us. I had no means to pay my fare,

out prepared to go, trusting in the Lord to open the way. The first car bell was ringing, as I put on my bonnet. I looked out of the window, and saw a good brother driving very fast up to the gate. His horse was reeking with sweat. He quickly entered the house, and asked, "Is there any one here who needs means? I was impressed that some one here needed money." We hastily related that we were going to Portsmouth at the LORD'S bidding, and had nothing to go with, but resolved to start, trusting in the providence of GOD to open the way. The brother handed us money enough to carry us to Portsmouth and back. Said he, "Take a seat in my wagon, and I will carry you to the depôt." While on the way he told us he could not hold his horse, he would come with great speed. The distance was twelve miles. We had just taken our seats when the cars started. Here the LORD tested and proved us, and strengthened our faith as we were brought into a very straight place, and were carried through by the manifestation of his providence. I had freedom in bearing my testimony in Portsmouth.

CHAPTER XI.

Visit to Massachusetts.

I was then shown that I must visit Massachusetts, and there bear my testimony. When we reached Boston, I learned that T., who opposed me in Maine, arrived a few hours before. We considered our being sent to Massachusetts just at that time, was to save GOD'S people from falling under his influence.

It was arranged that I should go to Roxbury and there relate my message. I found a large company collected in a private house. I felt the opposition that existed in the hearts of my brethren and sisters, yet in the strength of the LORD delivered my unpopular message. As I was speaking, a sister who had been opposed to me, arose and interrupted me. She grasped my hand, saying, "I said that the Devil sent you, but I can doubt no longer," and she declared to those present that I was a child of GOD, and that he had sent me. All in the meeting were greatly blessed. The power of the LORD attended the testimony, and every heart was comforted and refreshed. T. Haskins who had usually led in their meetings, arose with his countenance beaming with joy, and said, "The same power attends this, that attended the truth in 1844. I do not expect to find another so green a spot this side of our

deliverance." We next visited Bro. Nichols' family in Dorchester, and had a meeting there of the deepest interest. Again H. testified that the LORD had abundantly blessed him, and that he could go forty days on the strength he there received. But T. was exerting his influence to discourage and close up my way by spreading lying reports concerning me. H., who had been made so happy as he received my testimony, fell under the influence of T., and as his mind turned, he became unsettled, then unstable. It was evident that he was rejecting the counsel of GOD against himself. He seemed unhappy, and finally went into the spiritual view of the second advent, and received the grossest errors, neglected his family, took a spiritual wife, and his lawful wife died of a broken heart.

I next visited Randolph, New Bedford and Carver. The LORD gave me liberty in all these places to bear my testimony, which was generally received, and the desponding and weak were strengthened. I made it my home at the house of Bro. O. Nichols. They were ever ready with words of encouragement to comfort me when in trial, and often their prayers ascended to heaven in my behalf, until the clouds were dispersed, and the light of heaven again cheered me. Nor did their kindness end here. They were attentive to my wants, and generously supplied me with means to travel

They were reproached because they took a stand in favor of my visions, and on account of this they were obliged to be in almost constant conflict, for many were anxious to turn them against me. A faithful record is kept of their acts of love and benevolence. They will not lose their reward. HE that seeth in secret is acquainted with every kind and generous act, and will reward them openly.

Soon H., who had opposed me in Maine, came in great haste to Massachusetts with a document to destroy my influence. I have never had the privilege of reading it, or hearing it read, and have not been able to obtain a copy of it to this day. This document was read in my absence, when I could not answer for myself. As near as I can learn, H. got up the document, then urged a sister, who was occasionally with me during the two weeks of my extreme sickness, when my mind wandered, as stated on page 51, to sign it. She was then on a sick bed, suffering great confusion of mind, and to get rid of H., consented to have him sign her name to the document. At a later period this sister confessed to me in tears her regret that her name was ever attached to the document. She is not a Sabbath-keeper, yet has since cheerfully given her name to a certificate on another page which kills the slanderous document. May the LORD lead this sister to embrace the third message, and may

we again enjoy sweet union as when at her altar of prayer, I had my first vision as stated on page 30.

We learned from one who had heard the document read in Boston and Roxbury, that H. had gone to Carver to read it there. At first I felt distressed. I could not see why GOD should suffer me thus to be reproached. I had to suffer anguish of spirit for others, and now my character was attacked. For a short time I sunk in discouragement. But as I went before the LORD with this severe trial, he gave me grace to bear it. His strong arm supported me. I was not suffering as an evil-doer, but for CHRIST'S sake, and how many had suffered the same before me, even JESUS, the SAVIOUR of the world, was reproached and falsely accused, and these words seemed ever before me, "Are ye able to drink of the cup?" Can "ye be baptized with the baptism?" I felt, as I was bowed before the LORD, that I could say, Let me know the fellowship of CHRIST'S sufferings. I knew what was reported as being in that document was false, and JESUS knew it, then why should I be troubled? I fully believed that JESUS was soon to come, and then my name, which was handled so maliciously here, would be justified. I there consecrated myself, my name and all, to GOD, and with reconciliation could say, Only let my poor name be written in the LAMB'S book of life,

and men may handle it just as GOD suffers them. Let me suffer with CHRIST that I may reign with him.

My sister had previously gone to Carver, expecting Bro. Nichols to bring me in a few days. She was present at the reading of that document. She suffered on my account. H. said in the morning that he had been in a horror of darkness all night. No wonder. He feared my sister would expose him in his past fanatical course; but she would not condescend to mention those groveling acts of fanaticism in that portion of his career that she was acquainted with.

I bear no ill will to those who used me thus. In a little from this the slanderer and the liar will receive their reward. That which they have sown they shall also reap. I could look up and rejoice from the depths of my heart, that there was a living GOD, JUDGE over all, who is acquainted with every heart, and to him I committed my cause.

In a few weeks I visited Carver, and found that a few had been influenced by H. But in many instances where the way had been previously closed up, it was now opened, and I had more friends than I had before. There was a young sister in the house where we tarried who was subject to fits, and she was afflicted with this most distressing disease while we were there. All seemed to be alarmed.

Some said, "Go for the doctor;" others, "Put on the tea-kettle for hot water." I felt the spirit of prayer. We prayed to the LORD to deliver the afflicted. In the name and strength of JESUS I put my arms around her, and lifted her up from the bed, and rebuked the power of Satan, and bid her, "Go free." She was instantly brought out of the fit, and praised the LORD with us. We had a solemn, refreshing season in this place. We told them that we had not come to defend character, or to expose the wickedness of men who were laboring to destroy our influence, but to do our MASTER'S will, and GOD would take care of the result of the efforts made by designing men. Our hearts were strengthened and the church encouraged.

About this time sister C. S. Minor came from Philadelphia, and we met in Boston. Different errors were affecting the Advent people. The spiritual view of CHRIST'S coming, that great deception of Satan, was ensnaring many, and we were often obliged, through a sense of duty, to bear a strong testimony against it. Sr. M.'s influence went in favor of spiritualism, although she felt unwilling to acknowledge it. Those who would stand clear from this influence were obliged to be decided, and have nothing to do with it, but in the fear of GOD bear their testimony against it.

As we were about to journey to New Bed-

ford, a special message came to me from Sr. M. to come and relate what the LORD had shown me. Bro. N. took my sister and myself to the house where quite a number were collected. There were individuals present whom I had been shown were strong fanatics. They dealt in a human or satanic influence, and called it the Spirit of GOD. I had not seen them before with my natural eyes, yet their countenances were familiar; for their errors and corrupting influence had been shown me and I felt forbidden to relate my vision in such a company. There were some present that we loved; but they had been led away in this deception. The leading ones considered this a favorable opportunity to exert their influence over me, and cause me to yield to their views.

I knew their only object was to mangle the visions, spiritualize away their literal meaning, and throw a satanic influence upon me, and call it the power of GOD. Sr. M. addressed me, urging me to relate the visions. I respected her, but knew she was deceived in regard to that company. I refused to relate my vision to them, only that part which related to them. We told them we had no fellowship for their spirit, and in the name of GOD would resist it. They flattered; but it had no effect. Then they tried to terrify me, commanding me. They said it was my duty to tell them the visions. I faithfully warned those whom I

believed to be honest, and begged them to renounce their errors, and leave the company that was leading them astray. I left them, free from their influence and spirit. A portion of that company in a few weeks were left to run into the basest fanaticism.

Those were troublesome times. If we had not stood stiffly then, we should have made shipwreck of our faith. Some said we were stubborn; but we were obliged to set our faces as a flint, and turn not to the right hand nor to the left. Those who believed in the spiritual coming of CHRIST, were so insinuating, like the serpent in the garden, to suit their purpose they would profess such a mild, meek spirit, that we had to be on our guard, strengthened on every side with scripture testimony concerning the literal, personal appearing of our SAVIOUR.

I have often seen the lovely JESUS, that he is a *person.* I asked him if his FATHER was a person, and had a form like himself. Said JESUS, "I am in the express *image* of my FATHER'S PERSON." I have often seen that the spiritual view took away the glory of heaven, and that in many minds the throne of David, and the lovely person of JESUS had been burned up in the fire of spiritualism.

CHAPTER XII.

Meeting at Randolph.

By invitation of Bro. and Sr. Nichols, my sister S. and myself again went to Massachusetts, and made their house our home. There was in Boston and vicinity a company of fanatical persons, who held that it was a sin to labor. Their principal message was, "Sell that ye have and give alms." They said they were in the Jubilee, the land should rest, and the poor must be supported without labor. Sargent, Robbins, and some others, were leaders. They denounced my visions as being of the Devil, because I had been shown their errors. They were severe upon all who did not believe with them. While we were visiting at Bro. N.'s, R. and S. came from Boston to obtain a favor of Bro. N., and said they had come to have a visit, and tarry over night with him. Bro. N. replied that he was glad they had come, for sisters Sarah and Ellen were in the house, and wished them to become acquainted with us. They changed their mind at once, and could not be persuaded to come into the house. Bro. N. asked if I could relate my message in Boston, and if they would hear, and then judge. "Yes," said they. "Come into Boston next Sabbath, we would like the privilege of hearing her."

Accordingly we designed to visit Boston, but in the evening, at the commencement of the Sabbath, I was shown in vision that we must not go into Boston, but in an opposite direction to Randolph; that the LORD had a work for us to do there. We went to Randolph, and found a large room full collected, and among them those who said they would be pleased to hear my message in Boston. As we entered, R. and S. looked at each other in surprise, and began to groan. They had promised to meet me in Boston, but thought they would disappoint us by going to Randolph, and while we were in Boston, warn the brethren against us. They did not have much freedom. At intermission one of their number remarked that good matter would be brought out in the afternoon. Sr. N. answered, "I believe it." R. told my sister that I could not have a vision where he was.

In the afternoon the blessing of the LORD rested upon me, and I was taken off in vision. I was again shown the errors of R. and S., and others united with them. I saw that they could not prosper; that truth would triumph in the end, and error be brought down. I was shown that they were not honest, and then I was carried into the future and shown some thing of the course they would pursue, that they would continue to despise the teachings of the LORD, despise reproof, and that they

would be left in total darkness, to resist GOD'S Spirit until their folly should be made manifest to all. A chain of truth was presented to me from the scriptures, in contrast with their errors. When I came out of vision, candles were burning. I had been in vision nearly four hours.

As I was unconscious to all that transpired around me while in vision, I will copy from Bro. Nichols' description of that meeting.

"Sister Ellen was taken off in vision with extraordinary manifestations, and continued talking in vision with a clear voice, which could be distinctly understood by all present, until about sundown. S., R. and F. were much exasperated, as well as excited, to hear sister E. talk in vision, which they declared was of the Devil; they exhausted all their influence, and bodily strength, to destroy the effect of the vision. They would unite in singing very loud, and then alternately would talk and read from the Bible in a loud voice, in order that E. might not be heard, until their strength was exhausted, and their hands would shake so they could not read from the Bible. But amidst all this confusion and noise, E.'s clear and shrill voice, as she talked in vision, was distinctly heard by all present. The opposition of these men continued as long as they could talk and sing, notwithstanding some of their own friends rebuked them, and requested them to

stop. But says R, 'You are bowed to an idol; you are worshiping a golden calf.'

"Mr. Thayer, the owner of the house, was not fully satisfied that her vision was of the Devil, as R. declared it to be. He wanted it tested in some way. He had heard that visions of satanic power were arrested by opening the Bible and laying it on the person in vision, and asked S. if he would test it in this way, which he declined to do. Then Thayer took a heavy, large quarto family Bible which was laying on the table, and seldom used, opened it, and laid it open upon the breast of E. while in vision, as she was then inclined backward against the wall in the corner of the room. Immediately after the Bible was laid upon her, she arose upon her feet, and walked into the middle of the room, with the Bible open in one hand, and lifted up as high as she could reach, and with her eyes steadily looking upward, declared in a solemn manner, 'The inspired testimony from GOD,' or words of the same import. And then she continued for a long time, while the Bible was extended in one hand, and her eyes looking upwards, and not on the Bible, to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly utter their words with a solemn voice. Many present looked at the passages where her finger was pointed, to see if she spoke them correctly, for her eyes at the same time were

looking upwards. Some of the passages referred to were judgments against the wicked and blasphemers; and others were admonitions and instructions relative to our present condition.

"In this state she continued all the afternoon until near sunset, when she came out of vision. When E. arose in vision upon her feet, with the heavy open Bible in her hand, and walked the room, uttering the passages of scripture, S., R. and F. were silenced. For the remainder of the time they were troubled, with many others; but they shut their eyes and braved it out without making any acknowledgement of their feelings."

CHAPTER XIII.

Return to Maine.

Opposition to our faith increased in Portland. One evening as we were engaged in prayer, the window was broken in just above my head, and the glass came down upon me. I continued praying. One man in his blind rage was cursing and swearing while we continued to to plead with GOD, that when his indignation should come upon the shelterless head of the poor sinner, we might be hid in the secret of his pavilion. The man's voice hushed, and he was seen hastening from the place. He could

not endure the sound of prayer, or the thought of the judgment.

About this time Bro. Nichols visited us. One afternoon we had a season of prayer. While bowed before the LORD, two of our most wicked, profane neighbors, entered the door, and broke in upon our worship, saying, "Up! and off your knees! for in fifteen minutes the work-house-cart will be after you." We did not heed the interruption, but continued in prayer. In a few moments they entered again, repeating nearly the same words. A number of times we were thus broken in upon by these poor, wicked men.

The same afternoon an officer was sent to visit us, while some of our neighbors raised their windows to hear the result. Father was away to his work, and mother stepped to the door. He told her that complaints had reached him that we disturbed the peace of the neighborhood by noisy praying, and sometimes praying in the night, and he was requested to attend to the matter. Mother answered that we prayed morning and night, and sometimes at noon, and should continue to do so; that Daniel prayed to his GOD three times a day, notwithstanding the king's decree. He said that he had no objection to prayer, and if there was more of it in the neighborhood, it would make them better. "But," said he, "they complain of your praying in the night." He

was told that if any of the family were sick, or were in distress of mind in the night, it was our custom to call upon GOD for help, and we found relief. He was referred to our near neighbor who used strong drink. His voice was often heard cursing and blaspheming GOD. Why did not the neighbors send you to him, to still the disturbance he causes in the neighborhood? He serves his master, we serve the LORD our GOD. His curses and blasphemy seem not to disturb the neighbors while the voice of prayer greatly troubles them. "Well," said the officer, "what shall I tell them that you will do?" My mother replied, "Serve God, let the consequences be what they may." The officer left, and we had no further trouble from that quarter.

In a few days while our family were quietly engaged at evening prayer, some young men, imitating the example of their parents, commenced making a noise around the house. At length they ran for an officer. He came, and the boys told him to listen. Said he, "Is this what you have called me out for? That family is doing what every family ought to do. They are making no disturbance; and if you call me for this purpose again, I will put you in the lock-up, for disturbing a peaceable family while attending to their religious duties." After this we were not molested.

The neighbors' fears were often aroused

by frequent thunder and lightning that summer. A number had been killed instantly. And if there was an appearance of a thunder-storm, some parents sent their children to our house inviting one of the family to visit them, and stay until the storm was over. The children innocently told the whole story: "for ma says the lightning will not strike a house where the advent people are." One night there was a fearful storm. The heavens presented a continual sheet of lightning. A few rushed from their beds into the street, calling upon GOD for mercy, saying, "The judgment day has come." My brother Robert was then living, and was very happy. He went out of the house and walked to the head of the street, praising the LORD. He said he never prized the hope of the Christian as he did that night, as he saw the terror and insecure position of those who had no hope in CHRIST.

In 1846, on a visit to New Bedford, Mass., I became acquainted with Bro. Joseph Bates. He was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Bro. B. erred in dwelling upon the fourth commandment more than the other nine. But the LORD gave me a vision. I was conducted to the second vail. It was lifted, and I beheld the ark, and on it the mercy-seat. JESUS raised the cover of the ark, and I beheld the tables of stone on which the ten

commandments were written. I was amazed as I saw the fourth commandment. A halo of glory was all around it; for it was the only one of the ten which points out to man who the living GOD is, the maker of heaven and earth.

August 30th, 1846 I was married to Elder James White. In a few months we attended a conference in Topsham, Me. Bro. J. Bates was present. He did not then fully believe that my visions were of GOD. It was a meeting of much interest. But I was suddenly taken ill and fainted. The brethren prayed for me, and I was restored to consciousness. The Spirit of GOD rested upon us in Bro. C.'s humble dwelling, and I was wrapt in a vision of GOD'S glory, and for the first time had a view of other planets. After I came out of vision I related what I had seen. Bro. Bates asked if I had studied astronomy. I told him I had no recollection of ever looking into an astronomy. Said he, "This is of the LORD." I never saw Bro. Bates so free and happy before. His countenance shone with the light of Heaven, and he exhorted the church with power.

On that journey I was shown that I should be much afflicted, and that we should have a trial of our faith on our return to Gorham, where my parents had moved. On our return I was taken very sick, and suffered extremely. My parents, husband and sister, uni-

ted in prayer for me; but still I suffered on for three weeks. Our neighbors thought I could not live. I often fainted like one dead; but in answer to prayer, revived again. My agony was such that I plead with those around me not to pray for me, for I thought their prayers were protracting my sufferings. Bro. and Sr. Nichols heard of my afflictions, and their son Henry visited us, bringing things for my comfort. My sufferings increased until every breath came with a groan. The neighbors gave me up to die. Many prayers had been offered to GOD in my behalf, yet it pleased the LORD to try our faith. After others had prayed, Bro. Henry commenced praying, and seemed much burdened, and with the power of GOD resting upon him, rose from his knees, came across the room, and laid his hands upon my head, saying, "Sister Ellen, JESUS CHRIST maketh thee whole," and fell back prostrated by the power of GOD. I believed that the work was of GOD, and the pain left me. My heart was filled with gratitude and peace. The language of my heart was, There is no help for us but in GOD; we cannot be in peace only as we rest in him and wait for his salvation.

The next day there was a severe storm, and none of the neighbors came to our house. I was able to be up in the sitting room. And as some saw the windows of my room raised they

supposed I was not living. They knew not that the great Physician had graciously entered the dwelling, and had rebuked disease and set me free. The next day we rode thirty-eight miles to Topsham. Inquiries were made of my father, at what time the funeral would be. Father asked, "What funeral?" "Why the funeral of your daughter." Father replied that she was healed by the prayer of faith, and was on her way to Topsham.

Soon we took passage in the steamboat at Portland for Boston. The boat rolled fearfully, and the waves dashed into the cabin windows. The large chandelier fell to the floor with a crash. The table was prepared for breakfast, but the dishes were thrown upon the floor. There was great fear in the ladies' cabin. Some were confessing their sins, and crying to GOD for mercy. Some were calling upon the Virgin Mary to keep them. Others were making solemn vows to GOD that if they reached land they would devote their lives to GOD. It was a scene of terror and confusion. One lady in the berth above me, as the boat rocked, fell out of her berth to the floor, crying out at the top of her voice. Another turned to me and asked, "Are you not terrified? I suppose it is a fact that we may never reach land." I told her I had made CHRIST my refuge, and if my work was done, I might as well lie in the bottom of the ocean as in

any other place; but if my work was not done, all the waters of the ocean could not drown me. My trust was in GOD, that he would bring us safe to land if it was for his glory.

At this time I prized the Christian's hope. This scene brought vividly to my mind the day of the LORD'S fierce anger, when the storm of his wrath will come upon the poor sinner. Then there will be bitter cries and tears, and confession of sin, and pleading for mercy; but all too late. "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh.

Through the mercy of GOD we were all landed safe. But some of the passengers who manifested so much fear in the storm, made no reference to it, only to make light of their fears. The one who had so solemnly promised that if she was preserved to see land she would be a Christian, as she left the boat mockingly cried out, "Glory to GOD, I am glad to step on land again." I asked her to go back a few hours, and remember her vows to GOD. She turned from me with a sneer.

I was forcibly reminded of death-bed repentance. Some who serve themselves and Satan all their life, as sickness subdues them,

and a fearful uncertainty is before them, manifest some sorrow for sin, and perhaps say they are willing to die, and their friends make themselves believe they were converted and fitted for heaven. But if they should recover, would they not be as rebellious as ever? I am reminded of Prov. i, 27, 28. "When your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

August 26th, 1847, our eldest son, Henry Nichols White, was born. In October Bro. and Sr. Howland kindly offered us a part of their dwelling, which we gladly accepted, and commenced housekeeping with borrowed articles. We were poor and saw close times. My husband worked at handling stone on the Rail-road, which wore the skin on his fingers through, and the blood started in many places. We had resolved not to be dependent, but support ourselves, and have wherewith to help others. But we were not prospered. My husband worked very hard, but could not get what was due him for his labor. Bro. and Sr. H. freely divided with us whenever they could; but they were in close circumstances. They fully believed the first and second messages, and they generously imparted of their substance to forward the work, until they were dependent on their daily labor.

My husband changed his labor, and with his axe went into the woods to chop. He worked from early morning till dark, with a continual pain in his side, to earn about fifty cents a day. He was prevented from sleeping nights by severe pain. We endeavored to keep up good courage and trust in the LORD. I did not murmur. In the morning I felt grateful to GOD that he had preserved me through another night, and at night I was thankful that he had kept me through another day.

Our provisions were gone, and husband went to his employer to get money or provisions. It was a stormy day. He walked three miles and back, passed through the village of Brunswick where he had often lectured, with a bag of provisions on his back, tied in different apartments. As he entered the house very weary, my heart sunk within me. My first feelings were that GOD had forsaken us. I said to my husband, Have we come to this? Has the LORD left us? I could not restrain my tears, and wept aloud for hours, until I fainted. Prayer was offered in my behalf. When I breathed again, I felt the cheering influence of the Spirit of GOD. I regretted that I had sunk under discouragement. We desire to follow CHRIST and be like him; but we shun trials and remain at a distance from him. Suffering and trials bring us nigh to JESUS. The furnace consumes the dross and brightens the gold.

At this time I was shown that the LORD had been trying us for our good, and to prepare us to labor for others; that he had been stirring up our nest, lest we should settle down in ease; that our work was to labor for souls, and if we had been prospered, home would be so pleasant that we should be unwilling to leave it to travel, that we had been suffering trial to prepare us for still greater conflicts that we should endure in our travels.

We soon received letters from brethren in different States, inviting us to come and visit them. We had not means to take us out of the State. Our reply was that the way was not open before us; I thought that it would be impossible for me to travel with my child.

We did not wish to be dependent, and were careful to live within our means. We were resolved to suffer rather than get into debt. I allowed myself and child one pint of milk each day. In the morning before my husband went to his work, he left me nine cents to buy milk for three mornings. It was quite a study with me whether to deny myself and child of milk, or get an apron for him. I gave up the milk, and purchased the cloth for an apron to cover the bare arms of my child.

But little Henry was soon taken very sick, and grew worse so fast that we were much alarmed. He lay in a stupid state. His breathing was quick and heavy We gave

remedies with no success. We called in one of experience, who said he was a very sick child, and thought his recovery doubtful. We had prayed for him, but there was no change. We had made the child an excuse for not traveling and laboring for the good of others, and we feared the LORD was about to remove him. Once more we went before the LORD, praying that he would have compassion upon us, and if the child was to be taken from us in wrath, because we had not been willing to travel, to spare the life of the child, and we would go forth trusting in him wherever he might send us.

Our petitions were fervent and agonizing. By faith we claimed the promises of GOD. We believed the child would recover. From that hour he began to amend. Light from heaven was breaking through the clouds, and shining upon us again. Hope revived. Our prayers were graciously answered. Sister Frances Howland offered to take care of the child, while we should lie down for an hour's rest. It was daylight when we awoke. The child had slept sweetly through the night, and was fast recovering.

CHAPTER XIV.

Visit to Connecticut.

We received a letter from Bro. Chamberlain of Connecticut, urging us to attend a conference in that State. We decided to go if we could obtain means. Husband settled with his employer, and found there was ten dollars due him. With five of this I purchased articles of clothing which we much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell in the sleeves the original cloth. We had five dollars left to take us to Dorchester. Our trunk contained nearly everything we possessed on earth. We enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts. We called at Bro. Nichols, and as we left, sister N. handed my husband five dollars, which paid our fare to Middletown, Ct. We were strangers in that city, and had never seen one of the brethren in the State, and had but fifty cents left. My husband did not dare to use that to hire a carriage, so he threw the trunk upon a pile of boards, and we walked on in search of some one of like faith. We soon found Bro. C. who took us to his house.

In company with Bro. C. we went to Rocky Hill to meet with the brethren there. We were informed of the sickness of Bro. T. Ralph,

and called to see him. Consumption had marked him for the grave, and he knew that he could not live. He was strong in GOD, and his whole interest was in the truth. We left our dear afflicted brother, promising on our return to call again.

When we called at night we found the young man very near his end. His mortal frame was racked with pain. We prayed with him, and his heavy breathing and groaning ceased while we were praying. The blessing of GOD rested down in that sick room, and we felt that angels were hovering around. He was relieved a little, yet knew that he was dying. He tried to have us understand that hope lightened up the future, and that to him it was not a dark uncertainty. We understood from broken sentences that he should have part in the first resurrection, and then be made immortal. Said he, "Tell Bro. Bates that I will meet him then." His faltering tongue often spoke that dear name, so precious to the dying Christian—JESUS—in whom all his hope of eternal life centered. He fell asleep in JESUS a few hours after we left. My husband attended the funeral. There were many present who had listened to his faithful exhortations, and despised them while he was living, and some who had abused him on account of his faith, a short time before. They looked upon the countenance of the dead, which bore a pleasant smile,

and turned from the sight with quivering lip and moistened eye. We could but think, though dead, he speaketh. It was the testimony of all present that they had never seen so pleasant and lovely an expression upon the face of the dead. We followed the body to the grave, to rest until the righteous dead awake to immortality.

The conference was held at Rocky Hill, Ct., in the large, unfinished chamber of Bro. Belden's house. I will here give an extract of a letter from my husband to Bro. Howland respecting that meeting.

"April 20th, Bro. Belden sent his two-horse wagon to Middletown for us and the scattered children in that city. We arrived at this place about four P. M. In a few minutes in came Brn. Bates and Gurney. We had a meeting that evening of about fifteen in all. Friday morning the brethren came in until we numbered about fifty. They were not all fully in the truth. Our meeting that day was very interesting. Bro. Bates presented the commandments in a clear light, and their importance was urged home by powerful testimonies. The word had effect to establish those already in the truth, and to awaken those who were not fully decided."

Two years before this I was shown that we should visit Western New York at some future time. We were invited to a conference at Vol-

ney, in August, 1848. Bro. Edson wrote that they were generally poor, and he could not promise that they would do much towards defraying our expenses, but he would do what he could. We had no means to travel with. My husband was suffering with dyspepsy. His diet was very spare. But the way opened for him to go into the field to mow grass. It seemed then that we must live by faith. When we arose in the morning we bowed beside our bed, and asked GOD to give strength to labor through the day. We would not be satisfied unless we had the assurance that the LORD heard us pray. He then went forth to his labor, not in his own strength, but in the strength of the LORD, to swing the scythe. At night when he came home, we would again plead with GOD for strength to earn means to spread his truth. We were often greatly blessed. I will give an extract from a letter written to Bro. Howland by my husband, July 2d, 1848.

"It is rainy to-day so that I do not mow, or I should not write. I mow five days for unbelievers, and Sunday for believers, and rest on the seventh day, therefore I have but very little time to write. GOD gives me strength to labor hard all day. Praise the LORD! I hope to get a few dollars to use in his cause."

Again he wrote to Bro. H. July 23d: "We have suffered with labor, fatigue, pain, hunger, cold, and heat, while endeavoring to do

our brethren and sisters good; and we hold ourselves ready to suffer more if GOD requires. I rejoice to-day that ease, pleasure and comfort in this life, are a sacrifice on the altar of my faith and hope, amen.

"If our happiness consists in making others happy, we are happy indeed. The true disciple will not live to gratify beloved self; but to CHRIST, and for the good of his little ones

"The brethren here are being tried by the gospel straightener. Some here who had to work hard to get a living have been complaining of their lot, and when asked to help in the cause of CHRIST, have thought very strange. O why should we murmur when we feel the curse, we who have a hope of being freed from it. The promise is, if we suffer with CHRIST we shall also reign with him. The sufferings of the human race while under the curse, will not raise them to fellow-heirship with JESUS on his throne. This is the lot of mortals in this world. The heir of GOD, then, is required to suffer still more. Yes, his whole body is to be a living sacrifice unto GOD. He is to sacrifice his ease, his pleasure, his comfort, his convenience, his will, and his own selfish wishes, for CHRIST'S cause, or never reign with him on his throne."

CHAPTER XV.

Western New York.

My husband earned forty dollars, with a part of which we purchased some clothing, and had means left to take us to Western New York and back.

I had been troubled with a pain in my lungs and a severe cough, but I believed the LORD would give me strength to endure the long journey. We left our little Henry, then ten months old, in sister Bonfoey's care, at Middletown. This was a severe trial to me. I had not been separated from him before for one night. My health was poor. It was impossible for me to travel and have the care of our child. And we dared not let our affection for the child keep us from the path of duty. JESUS laid down his life to save us. How small is any sacrifice we can make, compared with his.

We took the steamboat for New York City. Bro. Chamberlain accompanied us. On board of the boat I coughed almost incessantly. Remarks were made as follows: "That cough will carry her to the grave-yard." "She cannot live long," &c. Some said that I would not live to see New York. But I knew in whom I believed. He that had bid me go, would give me relief when it would best glorify him.

One word from him would heal my irritated throat and lungs.

The next morning we reached New York City, and called upon Bro. Moody who was then living. We there met Brn. Bates and Gurney. My cough increased. I knew I must have relief, or sink beneath disease. I had not had a good night's rest for weeks. I followed the direction given in James v, and asked the brethren to pray for me. They prayed earnestly to GOD for me. But as often as I attempted to pray, was broken off by severe coughing. I relied upon the promise of GOD—"Ask and ye shall receive." I tried to tell those present that I believed, but severe coughing prevented my speaking. I retired to rest trusting in the LORD. I commenced coughing as usual, but soon fell asleep, and did not awake till daylight. I then awoke with gratitude in my heart, and the praise of GOD on my lips. I felt the blessing of heaven resting upon me. My cough was gone. In the morning my friends noticed a pimple on my face, which increased and spread, and did not leave me for several years. I was not troubled again with a cough on that journey.

Our first conference was at Volney in Bro. Arnold's barn. There were about thirty-five present, all that could be collected in that part of the State. There were hardly two agreed. Each was strenuous for his views, declaring

that they were according to the Bible. All were anxious for an opportunity to advance their sentiments, or to preach to us. They were told that we had not come so great a distance to hear them, but had come to teach them the truth. Bro. Arnold held that the 1000 years of Rev. xx were in the past; and that the 144,000 were those raised at CHRIST'S resurrection. And as we had the emblem of our dying LORD before us, and was about to commemorate his sufferings, Bro. A. arose and said he had no faith in what we were about to do; that the Sacrament was a continuation of the Passover, to be observed but once a year.

These strange differences of opinion rolled a heavy weight upon me, especially as Bro. A. spoke of the 1000 years being in the past. I knew that he was in error, and great grief pressed my spirits; for it seemed to me that GOD was dishonored. I fainted under the burden. Brethren Bates, Chamberlain, Gurney, Edson, and my husband, prayed for me. Some feared I was dying. But the LORD heard the prayers of his servants, and I revived. The light of Heaven rested upon me. I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. That these discordant views, which they claimed to be according to the Bible, were only according to their opinion of the

Bible, and that their errors must be yielded, and they unite upon the third angel's message. Our meeting ended victoriously. Truth gained the victory.

From Volney we went to Port Gibson. The meeting there was held in Bro Edson's barn. There were those present who loved the truth, and those who were listening to and cherishing error, and were opposed to the truth. But the LORD wrought for us in power before the close of that meeting. I was again shown in vision the importance of brethren in Western New York laying their differences aside, and uniting upon Bible truth. Wednesday we left Bro. Edson's, intending to spend the next Sabbath in New York City. We were too late for the packet, so we took a line boat, designing to change when the next packet came along. As we saw the packet approaching, we commenced making preparations to step aboard. Bro. Bates was to pay our fare. The packet did not stop, and we had to spring aboard while the boat was in motion. Bro. Bates was holding the money in his hand, saying to the men on the line boat, "Here, take your pay." As he saw the boat moving off he sprang to get aboard, but his foot struck the edge of the boat, and he fell back into the water. Bro. Bates commenced swimming to the boat. His pocket-book was in one hand, and a dollar bill in the other. His hat came off, and in saving it lost the bill, but

held fast his pocket-book. The packet halted for him to get aboard. We were near Centerport, and called at Bro. Harris' and put Bro. Bates' clothes in order. Our visit proved a benefit to that family. Sister Harris had been a sufferer for years with catarrh, and used snuff for this affliction, and said she could not live without it. She suffered much pain in her head. We recommended her to go to the LORD, the great Physician, who could heal her affliction. She decided to do so, and we had a sweet season of prayer for her. She left the use of snuff entirely. Her difficulties were greatly relieved, and her health better than it had been for years.

While at Bro. Harris' I had an interview with a sister who professed to be looking for CHRIST'S coming, who wore gold. We spoke of the express declaration of scripture against it. But she referred to where Solomon was commanded to beautify the temple, and that the streets of the city of GOD were pure gold. And said if we could improve our appearance by wearing gold, so as to have influence in the world, it was right. I replied that we were poor fallen mortals; and instead of decorating these bodies because Solomon's temple was gloriously adorned, we should remember our fallen condition, and that it cost the sufferings and death of the SON of GOD to redeem us. This should cause in us self-abasement. JESUS is our pat-

tern. If he would lay aside his humiliation and sufferings, and cry, "If any man will come after me, let him please himself, and enjoy the world, and he shall be my disciple," the multitude would believe, and follow him. But JESUS will come to us in no other character than the meek, crucified ONE. If we would be with him in heaven, we must be like him on earth. The world will claim its own, and whoever will overcome, must leave what belongs to it.

We took the packet on our way to Madison County, which left us within twenty-five miles of Bro. Abbey's, where we hired a carriage to complete the journey. When we arrived at the house, it was proposed that one go to the door and make inquiries, that if we should be disappointed we could return with the driver, and would keep the Sabbath at a public house. Sr. Abbey came to the door, and my husband introduced himself as one who kept the Sabbath. Said she, "I am glad to see you. Come in." He replied. "There are three more in the carriage with me. I thought if we all came in together, we might frighten you. "I am never frightened at Christians," was the reply. Heartily were we welcomed by sister A. She expressed much joy at seeing us, and when Bro. Bates was introduced she said, "Can this be Bro. Bates, who wrote that hewing book on the Sabbath? And come to see us? I am unworthy to have you come under my roof. But

the LORD has sent you to us, for we are all starving for truth."

A child was sent to the field to inform Bro. Abbey that four Sabbath-keepers had come. He was in no hurry to make our acquaintance; for he had been imposed upon. Some professing to be GOD'S servants had often visited them, whose work was to scatter error among the little few who were trying to hold fast the truth. Bro. and Sr. A. had warred against them so long that they dreaded to come in contact with them. Bro. A concluded we were of the same class. When he came into the house he received us coldly, and then commenced asking a few plain, direct questions, whether we kept the Sabbath, and believed the past messages to be of GOD. When he had become satisfied that we had come with truth, he joyfully welcomed us. This dear family were just coming out from the furnace of affliction. They had been visited with that dreadful scourge, small-pox, and were just recovering.

While we were there, we had an exhibition of some of the trials they had passed through, from those visiting them who made great pretensions, but were Satan's agents to worry and devour. A spiritualizer came in, and talked in such a fanatical and blasphemous manner, that it was painful to hear him. He at last declared himself to be JESUS CHRIST; that there would be no literal, personal appearing

of JESUS, &c. My spirit was stirred within me. I could hold my peace no longer. I told him that my SAVIOUR did not bear such a disgusting appearance as he manifested. Then I described the lovely person of JESUS, his glorious appearance in the clouds of heaven, as he comes to earth the second time; with what majesty and power he rides forth upon the cloudy chariot, escorted by all the angelic host, and with the glory of the FATHER. He grew angry, and raised his umbrella as if to strike me. He was vehement. In great rage he left the house, showering denunciations upon us as he went. But a sweet spirit rested upon us.

Our meetings in that place were cheering to the few who loved the truth. We felt to rejoice that the LORD in his providence had directed us that way. We had enjoyed the presence of GOD together, and were comforted to find a few who had stood firm all through the scattering, and had held fast the messages through the mist and fog of spiritualism and fanaticism. This dear family helped us on our way after a godly sort. We continued our journey to Brooklyn, and held meetings in Bro. Moody's house.

CHAPTER XVI.

Return to Connecticut.

Thursday P. M. we were to take the boat for Middletown. It was our last opportunity to get to our appointment, unless we should travel upon the Sabbath. We had a season of prayer before leaving. All present did not realize that the boat would not wait for us, and the season of prayer was made too long for the occasion, and we had but a few moments to get to the boat. I took my husband's arm, and we ran about a mile to reach the boat. Brethren Gurney and Bates were on the boat, waiting for us. The captain was about to withdraw the plank, when Bro. Bates interceded, telling him that he had friends that were detained, and he must wait a few moments. He was prevailed upon to wait five minutes. He then declared he would not wait another minute. Just then we appeared in sight. Bro. Bates cried out, "They are coming! They must go on the boat to-night! You must wait!" We sprung upon the plank as it was being withdrawn, the boat started, and we were on our way to Conn.

At Middletown we met sister Bonfoey and our little Henry. My child grew feeble. We had used simple herbs, but they had no effect. The neighbors who came in said we could not

keep him long, for he would die with consumption. One advised us to use one medicine, another something else. But it did not effect the child favorably. Finally he could take no nourishment. Townsend's Sarsaparilla was recommended as the last resort. We concluded to try it. We could send by a friend to Hartford that day, and must decide in a few moments. I went before the LORD in my room alone, and while praying obtained the evidence that our only source of help was in the LORD. If he did not bless, and heal the child, medicine could not save him.

I there decided to venture the life of the child upon the promises of GOD. I had a lively sense of his willingness and power to save, and there alone before GOD cried out, "We will believe, and show to these unbelieving neighbors, who are expecting the death of the child, that there is a GOD in Israel, whose ear is open to the prayers of his children. We will trust alone in thee." I felt the power of GOD to that degree that for a short time I was helpless. My husband opened the door to say to me that the friend was waiting for our decision. "Shall we get the Sarsaparilla?" I answered, "No. Tell him we will try the strength of GOD's promises."

The neighbors looked upon me with astonishment. They were confident the child would die. That night we anointed him, and my hus-

band prayed for him, laying his hands upon him in the name of the LORD. He looked up with a smile. A light seemed to rest upon his features, and we there had the evidence that the LORD had answered our prayers. We gave him no more medicine. He gained strength fast, and the next day could stand upon his feet.

We were anxious to visit Maine; but the sickness of our child had hindered us. We immediately made preparations for our journey. The first day we rode to Hartford. The child seemed very weary, and could not sleep. We again sought unto the LORD, who heard our prayer. The nerves of the child were quieted, and while we were praying he fell into a sweet sleep, and rested undisturbed through the night. The next day we traveled about one hundred and forty miles to Bro. Nichols', in Dorchester, Mass. The powers of darkness were again permitted to afflict the child. He would cling to my neck, and then with both hands seem to be fighting off something, crying, No, no, and then again cling with all his strength to me. We could not tell what these strange actions meant, but thought he must see something invisible to us. Satan was unwilling to lose his prey. Was he troubling the child? or were his evil angels by their presence exciting his fears, and causing him to act thus? In our season of prayer that morning we rebuked the power of the enemy, and our child was no more afflicted.

We took the boat for Portland, but I was very sick, and could not take care of my child. I fainted a number of times. When I grew better my little Henry expressed great joy. He would climb upon the sofa, throw his little arms around my neck, and kiss me many times. He was then one year old.

Again I was called to deny self for the good of souls. We must sacrifice the company of our little Henry, and go forth to give ourselves unreservedly to the work. My health was poor, and he must necessarily occupy a great share of my time. It was a severe trial, yet I dared not let my child stand in the way of our duty. I believed that the LORD had spared him to us, when he was very sick, and if I should let him hinder me from doing my duty, GOD would remove him from me. Alone before the LORD, with most painful feelings, and many tears, I made the sacrifice, and gave up my only child, for another to have a mother's care and feelings. We left him in Bro. Howland's family, in whom we had the utmost confidence. They were willing to bear burdens to leave us as free as possible to labor in the cause of GOD. We knew that they could take better care of Henry than we could while journeying with him, and it was for his good that he should have a steady place, and strict discipline, that his sweet temper be not injured. It was hard parting with my child. His little sad face, as I left him,

was before me night and day; yet in the strength of the LORD I put him out of my mind, and sought to do others good.

About this time Bro. Nichols proposed that we should leave Henry at Bro. Howland's, and he pay one dollar a week for his support. This caused us to feel that the hand of Providence was opening the way for us to give ourselves more fully to the work. Bro. N. sent the pay for ten weeks, when he was requested by Bro. H. to send no more. Bro. Howland's family had the whole charge of Henry for five years, without any recompense, and provided him all his clothing, except a present I would bring him once a year, as Hannah did Samuel.

CHAPTER XVII.

Visit to Mass. and N. H.

One morning at family prayer, at Bro. Howland's, I was shown that it was duty for us to go to Dartmouth, Mass. Soon after, my husband went to the post-office and brought a letter from Bro. Collins, urging us to come to Dartmouth, for their son was very sick. We immediately went, and found Bro. Collins' son, thirteen years old, had been sick nine weeks with the whooping cough, and was wasted almost to a skeleton. He had fits of coughing

which would stop his breath, and his father was obliged to rush to the door with him in his arms that he might regain his breath.

The parents thought him to be in consumption, and were greatly distressed that their only son must be taken from them. We felt a spirit of prayer for him, and earnestly besought the LORD to spare his life. We believed that he would get well, although to look at appearance, there was no possibility of his recovery. It was a powerful season. My husband raised him in his arms, and cried out, "You will not die, but live!" We believed that GOD would be glorified in his recovery. We left Dartmouth, and was absent about eight days. When we returned, the sick boy came out to meet us. He had gained four pounds in flesh. We found the household rejoicing in GOD, for his wonderful work.

We then received a request to visit Sister Hastings of New Ipswich, N. H. She was greatly afflicted. We made it a subject of prayer, and obtained evidence that the LORD would go with us. We tarried on our way with Bro. Nichols' family. They informed us of the affliction of Sister Temple of Boston. There was a sore upon her arm which caused her much suffering. It had extended over the bend of the elbow. She had suffered such agony that she had resorted to human means until she saw it was of no use. The last effort

she made drove the disease to her lungs, and unless she obtained immediate help, would end in consumption. She left word for us to come and pray for her. We went with trembling. I had tried in vain to get an assurance that GOD would work for us, but all seemed dark. But we went into the sick room, relying upon the naked promises of GOD, which seemed so firm that we felt that we could venture out upon them. Her arm was in such a condition that we were obliged to pour the oil upon it. Then we united in prayer, and claimed the promises of GOD. The pain and soreness left the arm while we were praying, and we left her recovering.

We found Bro. Hasting's family in deep affliction. Our dear sister Hastings met us with tears, and exclaimed, "The LORD has sent you to us in time of great need." She had an infant about eight weeks old which cried continually when awake. This, added to her wretched state of health, was fast wearing away her strength. We prayed earnestly to GOD for the mother, following the direction given in James v. We had the assurance that our prayers were heard. JESUS was in our midst to break the power of Satan, and release the captive.

But we felt sure that the mother could not gain much strength until the cries of the child should cease. We anointed the child and prayed over it, believing that the LORD would

give both mother and child peace. It was done. The cries of the child ceased, and we left them doing well. The gratitude of the mother could not be expressed. Our interview with that dear family was precious. Our hearts were knit together, especially was the heart of sister Hastings knit with mine, as were David's and Jonathan's. Our union was not marred while she lived.

In about one year from that time, while in Oswego, N. Y., a sad letter reached us, giving information of sister H.'s sudden death. This news fell upon me with crushing weight. It was difficult to be reconciled to it. She was capable of doing much good in the cause of GOD. She was a pillar to the cause of truth, and it seemed indeed to us like a mysterious providence that she should be laid away from our sight, in the grave, and her talents be hid. But GOD works in a mysterious way his wonders to perform. Her death was needed to save her children. Her earnest prayers had gone up to GOD, to save them in any way that he should choose. The mother was snatched away, and then her faithful admonitions, her earnest prayers and many tears were regarded, and had an influence upon the smitten flock.

We visited the place after the mother's death, in June, 1850, and found the father bereaved and lonely, but living for GOD, and bearing well his double burden. He was comforted in his

great grief in seeing his children turning unto the LORD, and earnestly seeking a preparation to meet their dear mother, when the Life-giver shall break the fetters of the tomb, release the captive, and bring her forth immortal. My husband baptized the four eldest children. Since that visit the eldest daughter has died in hope, and rests in the silent grave. Here I will give a statement from Bro. Hastings:

"Bro. and sister White made us their first visit in March, 1849. At that time my wife's health was quite feeble, also our youngest child was much afflicted. Bro. and sister White were moved to pray for him. Their faith prevailed, and he was made whole. From that time to the present, which is about nine years, he has been a rugged, healthy boy. I would here remark that my wife had been afflicted with a severe illness for two succeeding winters. At times she was so weak she could not raise her head from the pillow. Bro. and sister White united in earnest prayer for her. Sister White had a vision, and saw that an angel from GOD had hovered over my wife, and had strengthened her, or life would have departed from her. She saw if GOD'S servants had united in prayer with strong and living faith for her the power of the enemy would have been broken before, and that then his power was broken. From this time until her death, which was one year, she enjoyed perfect health. The season

then enjoyed, in Bro. and Sr. White's society will ever be remembered by me with feelings of joy and gratitude."

On our return from New Ipswich to Boston, about eight days after we had prayed for sister T., we found her at the wash-tub in the enjoyment of good health.

Again we visited Connecticut, and in June, 1849, Sr. Clarissa M. Bonfoey proposed to live with us. Her parents had recently died, and a division of furniture, &c., at the homestead, had given her everything necessary for a small family to commence housekeeping. She cheerfully gave us the use of these things, and did our work. We occupied a part of Bro. Belden's house at Rocky Hill. Sister B. was a precious child of GOD. She possessed a cheerful and happy disposition, never gloomy, yet not light and trifling. My husband attended meetings in New Hampshire and Maine, and in his absence I was much troubled, fearing he might take the cholera, which was then prevailing.

But one night I dreamed that many were dying with the cholera. My husband proposed that we should walk out. In our walk I noticed that his eyes looked blood-shot, his countenance flushed, and his lips pale. I told him I feared that he would be an easy subject for the cholera. Said he, "Walk on a little further, and I will show you a sure remedy for the

cholera." As we walked on we came to a bridge over a stream of water. He abruptly left me, and plunged out of sight into the water. I was frightened. But he soon arose, holding in his hand a glass of sparkling water. He drank it, saying, "This water cures all manner of diseases." He plunged in again out of sight, and brought up another glass of clear water, and as he held it up, repeated the same words. I felt sad that he did not offer me some of the water. Said he, "There is a secret spring in the bottom of this river which cures all manner of diseases, and all who obtain it must plunge at a venture. No one can obtain it for another. Each must plunge for it himself." As he drank the glass of water, I looked at his countenance. His complexion was fair and natural. He seemed to possess health and vigor. When I awoke, all my fears were dispelled, and I trusted my husband to the care of a merciful GOD, fully believing that he would return him to me in safety.

CHAPTER XVIII.

Publishing and Traveling.

On his return my husband was impressed that it was his duty to write and publish the present truth. He was greatly encouraged

and blessed as he decided thus to do. But again he would be in doubt and perplexity. He was penniless. There were those who had means, but they chose to keep it. He at length gave up in discouragement, and decided to look for a field of grass to mow. As he left the house a burden was rolled upon me, and I fainted. Prayer was offered for me, and I was blessed, and taken off in vision. I saw that the LORD had blessed and strengthened my husband to labor in the field one year before. He had made a right disposition of the means he there earned, and that he would have a hundred fold in this life, and, if faithful, a rich reward in the kingdom of GOD. But the LORD would not now give him strength to labor in the field, for he had another work for him. And if he ventured into the field he would be cut down by sickness. He must write, write, write, and walk out by faith. My husband immediately commenced to write. When he came to some difficult passage we would call upon the LORD to give us the true meaning.

He published a small sheet at Middletown, eight miles from Rocky Hill, and often walked this distance and back again, although he was then lame. He brought the first number from the printing-office, and we all bowed around it, asking the LORD with humble hearts and many tears, to let his blessing rest upon the feeble efforts of his servant. He then direct-

ed the paper to all he thought would read it, and carried it to the post-office in a carpet-bag. Every number was taken from Middletown to Rocky Hill, and ever before preparing them for the post-office, they were spread before the LORD, and earnest prayer mingled with tears, were offered to GOD that his blessing would attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth.

July 28th, 1849, my second child, James Edson White, was born. When he was six weeks old we went to Maine. September 14th a meeting was appointed at Paris. They had not had a meeting for one year and a half. Brethren Bates, Chamberlain and Ralph were present, also brethren and sisters from Topsham. F. T. Howland, a notable fanatic, was present. He had long troubled GOD'S children with his errors, and his harsh, rabid spirit. Honest souls, whom the LORD loved, but had long been in error, were at the meeting. While engaged in prayer the Spirit of the LORD rested upon Bro. S. Howland, and his face was white, and a light seemed to rest upon it. He went towards F. T. Howland, and bid him in the name of the LORD leave the assembly of the saints; that he had torn the hearts of GOD'S children, and made them bleed, "Leave the house or GOD will smite you." That re-

bellious spirit, never before known to fear, or yield, sprang for his hat, and in terror left the house. The power of GOD descended, something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor, parents confessed to their children, and children to their parents, and to one another. Bro. J. N. Andrews with deep feeling exclaimed, "I would exchange a thousand errors for one truth." Such a scene we have seldom witnessed of confessing and pleading with GOD for forgiveness. That meeting was the beginning of better days to the children of GOD in Paris, to them a green spot in the desert. The LORD was bringing out Bro. Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors, that he should not be influenced by the experience of others, but decide for himself concerning the work of GOD.

At that meeting I learned that my mother had stepped upon a rusty nail in a board, which had passed through her foot. She had tried every remedy, but nothing removed the inflammation, or eased the pain. We went immediately to Gorham, and found her foot dreadfully swollen. The neighbors had proposed every remedy they could think of, but they accomplished nothing. Mother was threatened with lock-jaw. The next morning we united in

prayer for her. I believed that GOD would restore her to perfect soundness. She was unable to kneel. With a deep sense of my unworthiness, I knelt at my mother's feet and besought the LORD to touch her with his healing power. We all believed that the LORD heard prayer. With the Spirit of the LORD resting upon me, I bid her in the name of the LORD rise and walk. His power was in the room, and shouts of praise went up to GOD. Mother arose and walked the room, declaring the work was done, all the soreness gone, and that she was entirely relieved from pain. That day she rode thirty-eight miles to Topsham to attend a conference there, and had no more trouble with her foot.

Some were anxious to have us visit New York State again; but feeble health sunk my spirits, and it was a time of trial and great despondency with me. I told them that I dare not venture unless the LORD should strengthen me for the task. They prayed for me, and the clouds were scattered, yet I did not obtain that strength I so much desired, but I resolved to walk out by faith and go, clinging to the promise, "My grace is sufficient for you." GOD had been my helper hitherto, and why should I now doubt? I will still trust in the strong arm of JEHOVAH. If like Paul I am to be troubled with a thorn in the flesh, I will not murmur. It will cause me to feel my depend-

ence upon GOD, and to walk tremblingly before him. On that journey our faith was tried, but we obtained the victory, and my strength increased, and I could rejoice in GOD. All the strength the LORD had given me was needed to labor in New York. Many had united upon the truth since our first visit, but there was much to be done for them. I will here give an extract of a letter written by my husband, from Volney, N. Y., Nov. 13th, 1849.

"DEAR BRO. HOWLAND:—Nov. 3d, we attended a conference at Oswego. There was a large gathering. The increase of Sabbath-keepers since last spring in this region has been more than one half. But there are trials here of a serious nature. We find work enough. Here are some fiery spirits who have much zeal, but little judgment, whose principal message is, "Sell that ye have and give alms." They press the truth in such a manner and spirit as to disgust, try and harden those who have their hundreds they might use in the cause of GOD. Thus a sore dividing spirit exists. The LORD has revealed these things to Ellen, and she has borne her testimony that both parties were wrong. This testimony I think is received. Tobacco and snuff are being cleared from the camp with very few exceptions.

"Selling is a subject that should be treated in a cautious manner. O what a responsibility rests upon GOD'S stewards! With their money

they may ruin some of us, and by withholding it from those whom GOD has called to feed the flock, souls will sink and starve and die. The LORD is about to straighten out all who will be straightened. His work will move on. Amen."

Our labor was difficult. Some of the poor seemed to be envious of the rich, and it needed much wisdom to reprove the errors of the poor without strengthening the hands of the rich. If we reproved the selfishness of the rich, the poorer class would zealously cry, Amen. We presented before both classes the responsibility resting upon the wealthy to make a right use of that which GOD had lent them, and held up before them the suffering cause of GOD, which was the true object of their liberalities, and where their means could be well applied.

I was also shown that it was not the duty of the wealthy to help those who had health and could help themselves. That some were in very poor circumstances who need not be thus situated. They were not diligent in business. They lacked economy and good management, and it was their duty to reform, and instead of receiving help from their brethren, they should carefully husband their time and provide for their own families, and have something to help the cause of GOD. That they were as accountable to GOD for the strength which he had given them as the rich man was for his property.

Some of the poor were zealous to attend every conference, taking their whole families with them, consuming a number of days to get to the place of meeting, and then burdening those who provided for the meeting with their unruly children. These were no help in the meetings, and they manifested no fruits of receiving any benefit themselves. They seemed to possess a careless, loafing spirit, which was an injury to the cause. In this way precious time which they were accountable for, was wasted, and in cold weather they must suffer, unless helped by their brethren. These things stood in the way of those who had means. They were constantly vexed with the course of these individuals. And as we labored for the good of the wealthy, these stood directly in our way. It was difficult to impress both classes with a sense of their duty. Yet after much labor and many trials, there seemed to be a reform, and there was more order in the church. The LORD blessed our labors, and often revealed himself to us in remarkable power.

We designed going to Lorraine to hold a meeting there, but our little Edson was taken very sick. We carried this matter before the LORD, and felt it to be our duty to go, trusting in him. We prayed for our sick child, and then I took him in my arms in winter, and rode thirty miles, keeping my heart uplifted to GOD for his recovery. When we arrived, Edson was in

a perspiration, and was better. But again our faith was tried. In the course of the meeting the fever returned upon the child. He was suffering with inflammation upon the brain. All night we watched over our child, earnestly praying that the disease might be effectually rebuked. We tried to exercise faith, regardless of appearance, and our petitions were heard, and the child recovered. It did seem to us that an angel of GOD touched him. Our meeting in Lorraine was greatly blessed of GOD. The hearts of the scattered ones were comforted, and some acknowledged with tears that they had been fed with truth. We returned to Volney free in the LORD.

We then decided that it was our duty to labor in the State. My husband felt a burden upon him to write and publish. We rented a house in Oswego, and borrowed articles from our brethren, and commenced house-keeping. There my husband wrote, published, and preached. It was necessary for him to keep the armor on every moment, for he often had to contend with professed adventists who were advocating error, and preaching definite time, and were seeking to prejudice all they could against our faith. We took the position that the time they set would pass by. I was shown that the honestly deceived would then see the deception of some whom they then had confidence in, who were zealously preaching time, and they would be led to search for truth.

At this time there was quite an excitement among the Methodists in Oswego. They held many meetings, and their leaders were very zealous, praying for and exhorting sinners to be converted. Some of the adventists who were preaching time, often joined them in their meetings, and then would tell us that a glorious work was going on among the Methodists, that GOD was with them, or they would not be thus blessed. The question was often asked, "What do you think of Bro. M.? The LORD works through him in a special manner. He and his wife visit from house to house conversing with sinners, and praying for them, and Bro M. was engaged so zealously in prayer last night for the mourners who came forward to the anxious-seats, that he broke a blood-vessel, and was carried to his home in a feeble condition." They triumphed over the believers in present truth. I told them to wait and see the result of the matter, and referred them to Hosea v, 6, 7.

But in the midst of the revival M. was arrested and placed in confinement in what was called the "black hole," while his Methodist brethren were left to carry on the revival. He was suspected of retaining public money for his own use. The matter was investigated, and he took GOD to witness that he had not a cent of their money. And as his wife was about to be searched, she left the room. She was watched, and seen to hide something in the

snow. And as she returned and joined her husband in protesting their innocence, one of the men who watched her, took a bag of money from the snow, brought it in and held it up before them.

We visited Camden, about forty miles from Oswego. Previous to going I was shown the little company there who professed the truth, and saw one among them, a female, who professed much piety, but was a hypocrite, and was deceiving the people of GOD. Sabbath morning quite a number collected, but the deceitful woman was not present. I inquired of a sister if this was all their company. She said it was. This woman lived four miles from the place, and the sister did not think of her. Soon she entered, and I knew her. In the course of the meeting she talked quite lengthy, said she had perfect love, and enjoyed holiness of heart. That she did not have trials and temptations, but enjoyed perfect peace and submission to the will of GOD. The brethren and sisters were strangers to me, and they seemed to have confidence in her, and I feared that they would not receive my testimony if I should state what had been shown me in regard to her. I inquired concerning this person, and was informed that she appeared to be the most zealous one among them. I left the meeting with sad feelings, and returned to Bro. Preston's. That night I dreamed that a secret

closet was opened to me, filled with rubbish, and I was told that it was my work to clear it out. With the aid of a lamp I removed the rubbish, and told them the room could be supplied with more valuable things.

Sunday morning we met with the brethren. My husband arose to preach on the parable of the ten virgins. He had no freedom in speaking, and proposed that we have a season of prayer. We bowed before the LORD and engaged in earnest prayer. The dark cloud was lifted, and I was taken off in vision, and again shown the case of this woman. She was represented to me to be in perfect darkness. JESUS frowned upon her and her husband. That withering frown caused me to tremble. I saw that she had acted the hypocrite, professed holiness, while her heart was full of corruption. After I came out of vision I related what I had seen with trembling, yet with faithfulness. I was severely tried, and troubled for the people of GOD. Would those present believe the testimony? The woman put on a calm appearance and said, "I am glad the LORD knows my heart. He knows that I love him." Then her husband rose in anger, and laying his hand on the Bible said, "The Bible is all we want, I shall not give up the Bible for visions." His wife affected to check him, saying, "Don't, husband, dear, don't talk, the LORD knows me, and will take care of it all." Then she vindi-

cated herself, saying, "If my heart could only be opened that you might see it." I knew the minds of some were unsettled, whether to believe the vision, or let her appearance weigh against the testimony borne, for her appearance was perfectly calculated to get sympathy. I had discharged a painful duty and GOD would take care of the result. As we left, she said she had no hard feelings against me, and that she should pray for me, and if I got to heaven I should see her there. We returned with Bro. Preston's family, and that night the LORD met with us. I believed that the LORD would show his people the truth, and justify the vision. The neighbors said that I had abused the poor woman.

Not long after this, terrible fear seized this woman. A horror rested upon her, and she began to confess. She even went from house to house among her unbelieving neighbors, and confessed that the man she had been living with for years was not her husband, that she ran away from England and left a kind husband and one child. She also confessed that she had professed to understand medicine, and had taken oath that the bottles of mixture she made cost her one dollar, when they cost her only twelve cents. Said that she had taken thirty dollars from a poor man by taking a false oath, and many such wicked acts she confessed, and her repentance seemed to be genuine. In

some cases she restored where she had taken away wrongfully. In one instance she started on foot forty miles to confess. We could see the hand of GOD in this matter. He gave her no rest day nor night, until she confessed her sins publicly, that GOD'S work might be vindicated.

CHAPTER XIX.

Visit to Vermont and Maine.

While in Oswego, N. Y., we decided to visit Vermont and Maine. I left my little Edson, then nine months old, in the care of Sr. Bonfoey, while we went on our way to do the will of GOD. It was much harder laboring then than it is now. We labored very hard, suffering many privations, to accomplish but little. We found the brethren and sisters in a scattered and confused state. Almost every one was affected by some error, and all seemed zealous for their own opinions. We often suffered intense anguish of mind to meet with so few who were ready to listen to Bible truth, while they eagerly cherished error and fanaticism. We were obliged to make a tedious route of forty miles by stage to get to Sutton, the place of our appointment. I was sick, and traveled in much pain. My husband feared

every moment that I would faint, and often whispered to me to have faith in GOD. Our silent yet earnest prayers were going up to heaven for strength to endure. Every ten miles the horses were changed, which was a great relief to me, as I could step into a hotel and rest a few minutes, by lying down. The LORD heard us pray, and strengthened me to finish the journey.

The first night despondency pressed upon me. I tried to overcome it, but it seemed impossible to control my thoughts. My little ones burdened my mind. We had left one in the State of Maine, two years and eight months old, and another babe in New York, nine months old. We had just performed a tedious journey. I thought of those who were enjoying the society of their children in their own quiet homes. I reviewed our past life, called to mind expressions which had been made by a sister only a few days before, who thought it must be very pleasant to be riding through the country without anything to trouble me. It was just such a life as she should delight in. At that very time my heart had just been yearning for my children, especially my babe, in New York, and I had just come from my sleeping room where I had been battling with my feelings, and with many tears had besought the LORD for strength to subdue all murmuring, and cheerfully deny myself for JESUS' sake. I

thought that perhaps all regarded my journeyings in this light, and have not the least idea of the self-denial and sacrifice required to journey from place to place, meeting cold hearts, distant looks and severe speeches, separated from those who are closely entwined around my heart.

While riding in the cars I was unable to sit up. My husband made a bed on the seat, and I laid down with aching head and heart. The burden borne for others I dreaded above everything else. Agony of mind was my lot. All these things came before me that night, and I found myself saying, "It won't pay! It won't pay! So much labor to accomplish so little."

In this state of mind I fell asleep and dreamed that a tall angel stood by my side, and asked me why I was sad. I related to him the thoughts that had troubled me, and said, "I can do so little good, why may we not be with our children, and enjoy their society? Said he, "You have given to the LORD two beautiful flowers, the fragrance of which is as sweet incense before him, and is more precious in his sight than gold or silver, for it is a heart gift. It draws upon every fibre of the heart as no other sacrifice can. You should not look upon present appearances, but keep the eye single to your duty, single to GOD'S glory, and follow in his opening providence, and the path shall brighten before you. Every self-denial,

every sacrifice is faithfully recorded, and will bring its reward."

The blessing of the LORD attended our conference at Sutton. After the meeting closed we went on our way to Canada East. My throat troubled me much. I could not speak aloud, or even whisper, without causing me suffering. We rode, praying as we went, for strength to endure the journey. About every ten miles we were obliged to stop that I might rest. My husband braided the tall grass and tied the horse to it, giving him a chance to feed, then spread my cloak upon the grass for a resting-place for me. Thus we continued until we arrived at Melbourne. We expected to meet opposition there. Many who professed to believe in the near coming of our SAVIOUR fought against the law of GOD.

We felt the need of strength from GOD. I could not speak aloud, and inquired, For what have I come this long distance? Again we tried to exercise faith, knowing that our only help was in GOD. We prayed that the LORD would manifest himself unto us. My earnest prayer was for the disease to leave my throat, and that my voice might be restored. I had the evidence that the hand of GOD there touched me. The difficulty was instantly removed. My voice was clear. The candle of the LORD shone about us during that meeting, and we had the victory. The children of GOD were greatly strengthened and encouraged.

We then returned to Vermont. Again my voice failed me. We had an appointment at Johnson, and found quite a number of brethren and sisters collected. Some were in a perplexed and tried condition. Certain fanatics had imposed upon them, and cast a fear over them which held them in bondage. The conscientious were so fearful of offending GOD, and had so little confidence in themselves, that they dared not rise and assert their liberty. The night after we arrived I fainted a number of times through weakness. But in answer to prayer I was revived, and strength was given me of the LORD to go through the meeting. We knew that the next day we should have to battle with the powers of darkness, and that Satan would muster his forces. In the morning the individuals who had so long deceived and oppressed GOD'S children came into the meeting, Libbey and Bailey, and two females, with white linen dresses to represent the righteousness of the saints, and their long, black hair hung loose about their shoulders. I had a message for them, and while I was speaking L. kept his black eyes fastened upon me, but I had no fear of his influence. Strength was given me from heaven to rise above their satanic power. The children of GOD who had been held in bondage began to breathe free, and rejoice in the LORD.

As our meeting progressed, these fanatics

sought to rise and speak, but they could not find opportunity. But as prayer was being offered at the close of the meeting, B. came to the door and commenced speaking. The door was closed upon him. He opened the door, and again commenced to speak. The power of GOD fell upon my husband, and the color left his face. He arose from his knees, and as he laid his hand upon B., exclaimed, "The LORD does not want your testimony here. The LORD does not want you here to distract and crush his people!" The power of GOD filled the room, and B. commenced to walk backward out of the house. The power of GOD in the house was painful to that fanatical party. B. looked terrified. He staggered and came near falling to the floor. The place was awful on account of the presence of the LORD. All that company of darkness left the place, and the sweet Spirit of the LORD rested upon his dear, tried children. The cause of GOD in Vt. had been cursed by fanatical spirits, but at this meeting they received a check which they never recovered from.

We returned from Vt. very anxious to see our child we had left in N. Y. We had been from him five weeks, and as we met him, and he clasped his little arms about my neck, and laid his head upon my shoulder, I saw that a great change had taken place in him. He was very feeble. My feelings cannot be described.

It was difficult to suppress murmuring feelings. These thoughts would arise, I left him in the hands of GOD, and do I find him in this condition? My agonized feelings found relief in tears. Then I became more calm and reconciled to the will of GOD. We tried to look at the child's case in as favorable a light as possible. I was comforted with these words, The LORD "doth not afflict willingly, nor grieve the children of men."

We felt that our only hope was in GOD, and prayed for the child and obtained signal answers to our prayers. The Spirit of the LORD rested upon us, and his symptoms became more favorable, and we journeyed with him to Oswego to attend a conference there. Brn. Holt and Rhodes were in company with us. When we reached the Railroad, my husband took the cars that he might be present at the commencement of the meeting. We were to tarry one night at Camden, and the next day go on to Oswego. But we were disappointed. Our horse was sick, and we must show some mercy to faithful Charley. Brn. R. and H. urged us to drive faster. I told them that Charley was a free horse, and must be sick, and I could not urge him. It was getting late in the afternoon and we had ten miles further to go before reaching Camden. Bro. R. proposed that Bro. H. take our horse and come on slowly, and that Sr. Bonfoey and myself get into his carriage,

and he would drive on to get to Bro. Preston's before dark. We did so.

While in Tipton, Iowa, March, 1860, we met the report that I frequently traveled with Bro. R. This is the only time I ever rode with Bro. R. without my husband, and on this occasion Sr. Bonfoey was with me. Other reports equally groundless were circulated by a Mr. M. who had moved from Camden to Iowa, relative to the death of Sr. Prior. It was stated that we were the cause of her not having medical aid. I will briefly state that we knew nothing of Sr. P.s' sickness, were in Rochester, above one hundred miles from Camden, when this matter occurred, and we had no knowledge of her death until a brother from Camden visited Rochester and brought us the intelligence. There were but two families engaged in this matter. After this we visited Camden, and I was shown in vision that there had been a lack of judgment in regard to the case of Sr. P. in giving their influence against her obtaining medical aid. I saw that they had carried matters to extremes, and that the cause of GOD was wounded and our faith reproached, on account of such things, which were fanatical in the extreme. The reproof given and the plain testimony borne in regard to these things was the cause of E. W. W. turning from me and taking his position with the "Messenger" party in circulating falsehoods calculated to injure me.

We believe in the prayer of faith ; but some have carried this matter too far, especially those who have been affected with fanaticism. Some have taken the strong ground that it was wrong to use simple remedies. We have never taken this position, but have opposed it. We believe it to be perfectly right to use the remedies GOD has placed in our reach, and if these fail, apply to the great Physician, and in some cases the counsel of an earthly physician is very necessary. This position we have always held.

It was quite a disappointment to us not to be able to attend the conference at Oswego. Sunday the horse was able to travel, and Sr. B. and I journeyed on very slowly. As we were within five miles of Oswego it shut in dark, and thundered and lightened, and rained very hard. As we entered Oswego not a person was to be seen. The darkness was intense. We wished to find Bro. Goodwin's. I was obliged to step from the wagon a number of times, and wait for the lightning's flash to see where we were. In this way we passed on. Again I stepped from the wagon, and the vivid lightning showed me that we were opposite Bro. G.'s house. Those in the house were perfectly astonished to meet me so late at night in such a fearful storm. The only way they found the horse and wagon was by the lightning's flash. As we entered the well-lighted, comfortable pilgrim's home we felt grateful to GOD that he

had preserved us on the road, and that our child was no worse.

CHAPTER XX.

Publishing Again.

In company with Bro. and Sr. Edson we went to Centerport, and made it our home at Bro. Harris' about three months, and printed the paper called the *Advent Review*. My child grew worse, but three times a day we had special seasons of prayer for him. Sometimes he would be blessed, and the progress of disease stayed, then our faith would be severely tried as his symptoms became alarming. At one time we left him to go about two miles to Port Byron. Bro. R. accompanied us intending to take the packet for Port Gibson. When we returned Sr. H. met us at the door much agitated, saying, "Your babe is struck with death!" We hastened to the child who lay unconscious. His little arms were purple. The death dampness seemed to be on his brow, and his eyes were dim. Oh, the anguish of my heart then! I could give up my child. I did not idolize him, but I knew that our enemies were ready to triumph over us and say, "Where is their GOD!"

I then said to my husband, There is but one

thing more that we can do, that is to follow the Bible rule, call for the elders, but where should we go? We thought of Bro. R. who had just left on the line-boat, intending to step aboard the first packet. In a moment we were decided for my husband to go for Bro. R., drive on the tow-path until he overtook the line-boat, and bring him back. He drove five miles before overtaking the boat. While my husband was gone we were praying for the LORD to spare the life of the child until his father returned. Our petitions were answered. When they arrived, Bro. R. anointed the child and prayed over him. We all united in the prayer offered. The child opened his eyes and knew us. A light shone upon his features, and the blessing of GOD rested upon us all. We had the assurance that the power of the enemy was broken.

The next morning I was greatly depressed in spirits. Such thoughts as these troubled me. Why was not GOD willing to hear our prayers and raise the child to health? Satan, ever ready with his temptations, suggested that it was because we were not right. I could think of no particular thing wherein I had grieved the LORD, yet a crushing weight seemed to be on my spirits, driving me to despair. I doubted my acceptance with GOD, and could not pray. I had no courage, so much as to lift my eyes to heaven. I suffered intense anguish

of mind until my husband, and the family we were with, besought the LORD in my behalf. They would not yield the point until my voice was united with theirs for deliverance. It came. I began to hope, and my trembling faith grasped the promises of GOD, when Satan came in another form. My husband was taken very sick. His symptoms were alarming. He cramped at intervals, and suffered excruciating pain. His feet and limbs were cold. I rubbed them until I had no strength to do so longer. Bro. Harris was away some miles at his work, and there were only Sr. Harris, Sr. Bonfoey and my sister Sarah present, and I was just gathering courage to dare believe in the promises of GOD. If ever I felt my weakness it was then. We knew that something must be done immediately. Every moment his case was growing more critical. It was clearly a case of cholera. He asked us to pray. We dared not refuse, and in great weakness we bowed before the LORD. I knew that GOD must do the work; we so unworthy could do nothing. With a deep sense of my unworthiness, I laid my hands upon his head, and prayed the LORD to reveal his power. A change was effected immediately. The natural color of his face returned, and the light of heaven beamed upon his countenance. We were all filled with gratitude unspeakable. We never had witnessed a more remarkable answer to prayer.

That day was appointed for us to go to Port Byron for the proof-sheets of our paper that was being printed at Auburn. It appeared to us that Satan was trying to hinder the publication of truth that we were laboring to get before the people. We felt that we must walk out upon faith. My husband said he would go to Port Byron for the proof-sheets, and we helped him harness the horse, and then I accompanied him. The LORD strengthened him on the way. He received his proof and a note stating that the paper would be off next day, and we must be at Auburn to receive it. That night we were awakened by the screams of our little Edson, who slept in the room above us with Sr. B. It was about midnight. Our little boy would cling to Sr. B., then with both hands fight the air, for we could see nothing, and then in terror he would cry, No, no, and cling closer to us. We knew this was Satan's work to annoy us, and we knelt in prayer, and husband rebuked the evil spirit in the name of the LORD, and Edson quietly fell asleep in Sr. B.'s arms, and rested well through the night.

Then my husband was again attacked. He was in much pain. I knelt at the bedside and prayed the LORD to strengthen our faith. I knew the LORD had wrought for him, and rebuked the disease, and we could not ask him to do what had already been done. But we

prayed that the LORD would carry on his work. Thou hast heard prayer! Thou hast wrought! We believe without a doubt! Carry on the work thou hast begun! Thus we plead two hours before the LORD, and while I was praying, he fell asleep and rested well till daylight. He then arose very weak, but we would not look at appearance. We trusted the promise of GOD. He said it should be done, and we believed and determined to walk out by faith.

We were expected at Auburn that day to receive the first number of the paper. We believed that Satan was trying to hinder us, and my husband decided he should go trusting in the LORD. Bro. H. made ready the horse and carriage, and Sr. B. and self accompanied him. He had to be helped into the wagon, yet every mile we rode he gained strength. We kept our mind stayed upon GOD, and our faith in constant exercise as we rode on peaceful and happy.

We hired a room in a hotel for the purpose of reading proof for the last time, and in the afternoon as I looked out of the window I saw my husband carrying a heavy case of type from one office to another. This alarmed me, but the LORD gave him strength, and when we received the paper all finished, and rode back to Centerport, we felt sure that we were in the path of duty. The blessing of GOD rested upon us. We had been greatly buffeted by Sa-

tan, but through CHRIST strengthening us we had come off victorious. We had a large bundle of papers with us containing precious truth for the people of GOD.

Our child was recovering, and Satan was not permitted to afflict him again. We worked early and late, sometimes not allowing ourselves time to sit at the table to eat our meals, but having a piece by our side, we would eat and work at the same time. By overtaxing my strength in folding large sheets, I brought on a severe pain in my shoulder which did not leave me for years.

We had been anticipating a journey East, and our child was again well enough to travel. We took the packet for Utica. There was on the boat a young woman from Centerport who was busy relating to others some things concerning us. And they would occasionally promenade back and forth the length of the boat to get a view of me. They had been informed that I had visions, and the young lady was heard to say, "They are such a strange people! They can be heard praying at all times in the day, and often in the night. Most of their time is spent in prayer." Many curious eyes were turned towards us, to examine us, especially the one who had visions.

There was at one time some trouble on the boat. The chamber-maid had been abused by one of the passengers. She went with her

complaint to the captain, and she had many sympathizers. While she was describing the one who had abused her, many eyes were turned towards me, as the dress described answered very nearly to my dress. It was whispered round, "It is her! It is her! The one that has visions! What a shame!" And a zealous one spoke up and asked if it was me, pointing towards me. "Oh no, no," said she in her Irish tongue, "surely she is as nice a little woman as there is on the boat." I could but notice how gladly they would have had me the guilty one, because I had visions.

Next they inquired if I believed in the spirit rappings that had just commenced in Rochester. I told them that I believed there was a reality in it, but it was an evil spirit, instead of a good one. They looked at each other and said, "O what blasphemy! I would not repeat these words for my life." With religious horror they withdrew from our company, and manifested a fear to approach us afterwards.

Some were very curious to know what physician had been attending my child. We told them we had not applied to any earthly physician. A minister and his wife and children were on board. Two of their children were very sick, and she enquired in regard to the remedies we had used. I told her the course we had pursued, that we had followed the pre-

scription of the Apostle James, chapter v, and the LORD had wrought for us as no earthly physician could, and we were not afraid to trust our child in his hands, that he was fast improving. The only answer was, "If that was my child, and I had no physician, I should know it would die."

At Utica we parted with Sr. B., my sister S. and our child, and went on our way to the East, while Bro. Abbey took them home with him. We had to make some sacrifice in our feelings to separate from those who were bound to us by tender ties; especially did our hearts cling to little Edson, whose life had been so much in danger. We could not be entirely free from anxious thoughts on his account.

CHAPTER XXI.

The Review and Herald.

We journeyed to Vermont and held a conference at Sutton, and then visited Paris, Me., and there commenced publishing the first volume of the *Advent Review and Sabbath Herald*. The brethren there were all poor, and we suffered many privations. We boarded in Bro. A.'s family. We were willing to live cheap that the paper might be sustained. My husband was a dyspeptic. We could not eat meat

or butter, and were obliged to abstain from all greasy food. Take these from a poor man's table, and it leaves a very spare diet. Our labors were so great that we needed nourishing food. We had much care, and often sat up as late as midnight, and sometimes until two or three in the morning to read proof-sheets. We could have better borne these extra exertions could we have had the sympathy of our brethren in Paris, and had they appreciated our labors and the efforts we were making to advance the cause of truth. Mental labor and privation reduced the strength of my husband very fast.

About this time we received a special invitation to attend a conference in Waterbury, Vt. We decided to go, but let brethren R. and A. have our horse to visit the brethren in Canada East and Vermont, while we took the cars for Boston and New Ipswich. It took us two days to go forty miles to Washington, N. H., by private conveyance. The blessing of the LORD attended our meetings in Washington. We then rode fifteen miles to visit Bro. S. who was befogged with spiritualism. We were anxious he should attend the conference at Waterbury. But he had no horse, and to help him, we told him if he would get a horse we would ride in the sleigh with him, and give him our fare which would be about five dollars on the cars. He purchased a horse for thirty dollars. It

was in mid-winter, and we suffered with cold, but we were anxious to see Eld. J. Baker who was shut up at home, and encourage him to attend the meeting in Waterbury. Weary, cold and hungry, we arrived at Bro. B.'s. Next morning we had a solemn season of prayer, and Bro. B. was deeply affected. We urged him to attend the conference. He said he had not health and strength to drive his horse through the cold. My husband handed him five dollars to pay his fare on the cars. He was very reluctant to accept it, but said, "If it is your duty to give me this, I will go." We were the greatest part of three days more in reaching Waterbury. There were three of us in an open sleigh, without a buffalo skin or even a horse-blanket to protect us from the cold.

At Waterbury we had to labor against a great amount of unbelief, and this was not all we had to meet. Satan had tempted some of the brethren that we had too good a horse, although we had given it up for others to use, and had come that journey in the tedious manner described. Jealousy was aroused that Bro. White was making money. N. A. H. was the instigator, and it awakened the same feelings in those who should have stood in our defense, and silenced at once such unjust suspicions. As N. A. H. was very poor, my husband only seven or eight months before handed him twenty dollars which was put into his hands to

help the cause, took his coat from his back and gave it to him, and interested the brethren in his behalf, so that a horse and carriage were given to him at the conference at Johnson. But this was the reward he received, jealousy, evil-surmising and false insinuations, which found a place in the hearts of some who knew us. This wounded deep. We were forced to wade through a tide of oppression. It seemed that the deep waters would overflow us, and we should sink.

At the close of the conference, means were raised to defray the expenses of those who had come to the meeting. The question was asked, how it should be appropriated. A brother, who knew our poverty, that we suffered for suitable food and clothing, hastily took the means and placed it in the hands of one whom my husband had helped to the meeting. And although we had been specially invited to attend the conference, we received none of it to defray our traveling expenses.

But the LORD did not forsake us in our extremity. While engaged in prayer around the family altar, I was taken off in vision and shown some things concerning this cruel, oppressive work. I saw that it had been carried on underhanded, and was as cruel as the grave. We found some relief, still our spirits were crushed to receive such treatment from our brethren. We then went to Waitsfield and

Granville, visited the family of our dear Sr. Rice who rests in the grave, and tried to aid them a little in their need. Bro. K. took us to Bethel. We ascended a long mountain, and suffered with the cold extremely. We were five hours going fifteen miles. We held meetings among dark spirits. Bro. Philips there embraced the truth. We then returned to Massachusetts and Maine. The influence that had worked against us in Vermont affected individuals in other States, and one good brother in Massachusetts wrote us many pages of reproof. He had received prejudice from others.

My husband was borne down with care, and suffering from severe colds which had settled on his lungs. He sunk beneath his trials. He was so weak he could not get to the printing office without staggering. Our faith was tried to the uttermost. We had willingly endured privation, toil and suffering, yet but few seemed to appreciate our efforts, when it was even for their good we had suffered. We were too much troubled to sleep or rest. The hours in which we should have been refreshed with sleep, were often spent in answering long communications occasioned by the leaven of envy which commenced to work in Vermont; and many hours while others were sleeping we spent in agonizing tears, and mourning before the LORD. At length my husband said, "Ellen, it is no use, these things are crushing me,

and will carry me to the grave. I cannot go any farther. I have written a note for the paper stating that I shall publish no more." As he stepped out of the door to carry it to the printing office, I fainted. He came back and prayed for me, and his prayer was answered, and I was relieved.

The next morning, while at family prayer, I was taken off in vision and was shown concerning the matter. I saw that my husband must not give up the paper, for such a step was just what Satan was trying to drive him to take, and he was working through agents to do this; but he must continue to publish, and the LORD would sustain him, and those who had been guilty in casting on him such undeserved burdens and censure, would have to bear the burden, and yet see the extent of their cruel course, and come back confessing their injustice, or the frown of GOD would rest upon them; that it was not against us merely they had spoken and acted, but against HIM who had called us to fill the place he wished us to occupy. And all their suspicions, and jealousy, and secret influence which had been at work, was faithfully chronicled in heaven, and would not be blotted out until every one who had taken a part in it should see the extent of their wrong course, and retrace every step. The exposure of that journey to Vermont my husband felt for years, and was not overcome until a few

years since, when the LORD mercifully healed him in answer to prayer.

The brother referred to in Massachusetts, was convinced that he was wrong, and wrote an humble acknowledgement which melted us to tears. But he was not satisfied to confess with pen and ink, but came all the way to Paris, Me., to see us, and the breach was healed, and our hearts were more firmly united than ever. He had been influenced by one in whom he had the utmost confidence.

We soon received urgent invitations to attend conferences in different States, and decided to go. Here is an extract of a letter to Bro. Howland's family concerning the journey:

"I will give you a brief account of ourselves from the time we left you at Topsham. When we arrived at Boston, my husband put me in a hack on account of the baggage, while he walked to save his fare. We arrived at meeting time, and found brethren and sisters collected. We had a good meeting. The next morning we took the cars for Connecticut, and arrived at Bro. B.'s about three o'clock P. M. Our meeting commenced Sabbath. Brethren and sisters from different towns were present, and we had a profitable meeting, and trust our efforts will be blessed to the church. The next Monday took the cars for Oswego, arrived there the next day about noon, visited Bro. and Sr. Arnold in Volney, and the next day in

company with brethren and sisters, went on our way to Camden. There were about eighty present, six from Michigan.

"The meeting was held at the house of Bro. Preston, and was interesting from the commencement to its close. Bro. B. took a decided stand for the truth, and thanked the LORD that he had property, for he should use it in his cause. At our season of prayer in the morning at Bro. Abbey's, the Spirit of the LORD was poured out upon us, and I was taken off in vision, and saw that some of the church had been disfellowshipped without sufficient cause, through the influence of dreams and impressions. I was shown that Sr. E. P. was a child of GOD, and they had no cause for rejecting her. And others also had been set aside who should not have been, which had driven them nearly to despair.

"Sabbath morning we went to the meeting, and there met Sr. E. P. Her husband was bitterly opposed to her faith, and forbid her coming to the meeting, and had bound her with cords so tightly as to much bruise her. She lay praying for the LORD to open the way for her to attend the meeting. Soon her husband released her, and unobserved she came across-lots about half a mile, and then waded ankle deep through swamps, traveling about three miles, and came to the meeting. She expressed the deepest gratitude for the privilege of seeing the people of GOD.

"I related the vision given me for the church, and those who had acted a part in casting her off confessed to her heartily. It was an affecting time. Many wept aloud. The desponding were encouraged and strengthened. The work of GOD is going forward. The LORD wrought for the church, and we left them rejoicing, and journeyed to Amsterdam, where we found Bro. B. waiting to take us to his house. We were kindly received by the family, although they had not yet embraced our faith. We had a meeting with them. My husband hung up his chart and talked from it one hour and a half. Then Bro. B. talked very affectingly, expressing his deep interest for his family. Said he, 'Wife and children, I am going to the kingdom. Will you go with me? If you do not, I shall not remain behind; I shall go if I go alone. If you will not go, it will do you no good to have me lost with you. I shall go, if I go alone. This is the truth; I must save my soul by obeying the truth.' He plead with his family from a full heart. They were deeply affected. They will attend the conference at West Milton, and may the LORD give Bro. B. his family to go with him is our prayer. The brethren are very anxious we should come to Saratoga Springs to publish the paper. We shall abide by the decision of the church generally."

CHAPTER XXII.

Removal to Saratoga Springs.

Our conference at West Milton was held in a barn. It was well filled, and was an interesting and profitable meeting. We tarried at Ballston Spa a number of weeks, until we became settled in regard to publishing at Saratoga Springs. We then rented a house, and sent for Bro. and Sr. Belden, and Sr. Bonfoey who was then in Maine taking care of little Edson, and with borrowed household stuff we commenced house keeping.

While at Saratoga Springs, Sr. Annie R. Smith, who now sleeps in JESUS, came to live with us and assist in the work. Her help was needed. My husband expresses his feelings in a letter to Bro. Howland, dated Feb. 20, 1852, as follows: "We are usually well, all but myself. I cannot long endure the labors of traveling, and the care of publishing. Wednesday night we folded and wrapped No. 12 until 2 o'clock in the morning, then retired, and I coughed till daylight. Pray for me. The cause is prospering gloriously. Perhaps the LORD will not have need of me longer, and will let me rest in the grave. I hope to be free from the paper. I have stood by it in extreme adversity, and now when its friends are many, I feel free to leave it, if some one

can be found who will take it. I hope my way will be made clear, LORD direct. We hope to hear from you and your dear family, and from our little Henry. I can hardly pen these lines from incessant coughing. Consumption is my portion unless GOD delivers immediately."

While at Saratoga we met with many discouragements. The brethren in that vicinity were not in a prosperous condition. There were errors and wrong influences to be corrected. H. C. had but little of this world's goods, and took an extreme position on the text, "Sell that ye have and give alms," and was dissatisfied with his wealthy brethren because they were not more liberal. They were accused of being worldly minded, covetous and selfish. Neither party was right. Some of those possessing property were covetous. On the other hand, H. C. did not employ his time and strength as he should, that he might provide for his own, and have something himself to aid the cause. His course cut off our testimony. We tried to hold up the true object which called for means.

Bro. S. was willing to do anything for the cause of GOD when a suitable object was presented, but he did not feel called upon to sell his home farm, while he had available means which would meet the present wants of the cause.

But H. C.'s family gave him no rest.

"Sell that ye have and give alms, and help the poorer brethren," was their cry. Bro. S. was desponding, and the reason was assigned, "He is covetous, and GOD will not bless him until he disposes of his possessions." But it was H. C. who was covetous. He coveted the good things of Bro. S., and felt tried if he was not willing to divide with him the fruits of his hard labor in cultivating his land, while H. C. took an easy course, trusted in the LORD as he said, and did but very little.

Often did this oppressed brother come from Milton to Saratoga to ask our advice as to the course he should pursue. Said he, "They say this heavy weight about my heart is because GOD frowns upon me, because I do not sell." He said he had ready means to use wherever the LORD called. We told him not to sink in discouragement, that if it was his duty to sell, the LORD was as willing to let him know it, and feel the burden, as to teach it to his brethren. Once he came, dizzy and distressed, having become nearly blind on the way. We felt sure his distress was in consequence of disease of the heart, and told him so; that it was not because of neglected duty, for he was willing to do anything.

As two of H. C.'s family were passing through Bro. S.'s yard, they passed a flock of turkeys, and made some remarks calculated to move Bro. S.'s generous heart, and he promis-

ed them a thanksgiving dinner of turkeys. The fowls were killed, and quite a number were to be distributed among H. C.'s family, and two were reserved for our family. We called on Bro. S., and quite a number of H. C.'s family were there. The turkeys were shown me, and it was told me how they were to be disposed of. I felt sad. I knew although we were poor, yet we could deny ourselves of many things, and thus aid the cause of GOD. I talked plainly upon this matter. I told Bro. S. and those present the true object of self-denial; that sacrificing was to help the suffering cause of truth, and not to gratify the feelings of these poorer brethren who were fully able to provide for themselves, and even do more than this. I told them that the duty of self-denial and sacrificing did not rest alone upon the rich, that the poor had a part to act, and like the widow cast in their mites.

I then referred them to the case of Bro. Wheeler, whom GOD had called to preach the message. Poverty had compelled him to labor in the woods with his axe to sustain his family, when he should be out in the gospel field; that there was a suitable object for our charity. I begged of Bro. S. to sell the turkeys and send the avails to Bro. W., and stated that I should not feel at liberty to take those reserved for me. I was struck with the selfish remark made by one present, "Bro. S. can let

you have the turkeys and help Bro. W. besides. There is plenty more where these came from." This was the selfish spirit planted in the hearts of some. At the same time their exhortations were frequent and earnest, "Sell that ye have and give alms." Selfishness was in their hearts, and they were unwilling to make any sacrifice.

The next day Bro. S. brought us two nice turkeys. We immediately sent them to market and received one dollar lacking five cents. I told Bro. S. that I would send one dollar to Bro. Wheeler. "Well," said Bro. S., "I will do something too," and he handed out thirty dollars which was much needed by Bro. W., and enabled him to labor again in the gospel field. After we moved from Saratoga Springs to Rochester, we received a letter informing us that Bro. S. was dead. He died of apoplexy. O, thought I, some who have oppressed that dear brother, and reproached him so unsparingly, and had false dreams and burdens which they spun out of their own bowels to extort from him means which should have been applied to God's cause, will have to give an account of these things. He received no sympathy from them while his heart was pressed, as though a heavy weight was upon it. When in distress he was told, "When you do your duty, sell and give alms, you will be free and in the light." That aching heart is now

still. He rests until the morning of the resurrection, when we believe he will come forth immortal. Our testimony in Saratoga and vicinity was rejected by the covetous poor, and also by the rich, and the cause went down.

In a vision given me while at Saratoga Springs, I was shown a company in Vermont, with a female among them who was a deceiver, and the church must be enlightened as to her character, lest poisonous error should become deeply rooted among them. I had not seen with my natural eyes the brethren in that part of the State. We visited them, and as we entered Bro. B.'s dwelling a female came forward to receive me, whom I thought to be Sr. B.'s mother. I was about to salute her when the light fell upon her face, and lo! it was Mrs. C., the woman I had seen in vision. I dropped her hand instantly, and drew back. She noticed this, and remarked upon it afterwards. The church in Vergennes and vicinity collected together for meeting. There was confusion of sentiment. Bro. E. E. believed the Age to Come, and some were in favor of S. Allen, a notable fanatic, who held views of a dangerous character, which if carried out would lead to spiritual union and breaking up of families. We delivered the message which the LORD had given us.

Sunday noon Mrs. C. was talking quite eloquently in regard to backbiting. She was very

severe, for she had heard that speeches had been made against her fanatical proceedings. Just then Sr. B. entered saying, "Will you please walk out to dinner?" Mrs. C. instantly replied, saying, "This kind goeth not out save by fasting and prayer. I do not wish any dinner." In a moment my husband was upon his feet. The power of GOD was upon him, and the color had left his face. Said he, "I hope it will go out! In the name of the LORD, I hope it will go out!" and said to Mrs. C., "That evil spirit is in you, and I hope it will go out! I rebuke it in the name of the LORD!" She seemed to be struck dumb. Her glib, smart tongue was stilled for once.

But she had sympathizers. This is generally the case. It commenced with the fall of Satan in heaven, and angels who sympathized with him fell also. Those who are wrong, and co-workers with Satan, will ever find those who will sympathize with them when they are reproved. They have great fear that their feelings will be hurt. Bro. and Sr. B. sympathized with this deceitful woman. They thought her to be about right. But we did not feel discouraged. The LORD had taken this matter into his own hands, and would deliver his church who had been burdened and oppressed.

That afternoon as we united in prayer, the blessing of the LORD rested upon us, and I was again shown the case of this deceived wo-

man, and the danger of the church in listening to such teaching as came from her lips. Her course was calculated to disgrace the cause of GOD. Mrs. C. had a lawful protector, and with him should she abide, or in his company travel, and that by her fanatical course she had forfeited all claims to christian fellowship. And that the course of H. A. and Mrs. C. should be shunned, and protested against. And if the church did not cut loose from those who pursued such a course, and lift their voice against it, they would incur GOD'S frown, and be partakers with them in their evil deeds. And that the LORD had sent us to the church with a message, which if received, would save them from greater danger than they yet realized. Many had known, and deeply felt these wrongs, but others had viewed things differently. But they began to breathe free again, and receive strength to bear their plain testimony against wrongs which they knew had existed. They knew that I had not received information from any earthly source, and that the LORD had revealed these things to me; and they testified that I had related the matter better than they could, who were acquainted with all the circumstances. We had another interview with Bro. and Sr. B. The LORD was opening their eyes to see things in their true light. We returned from that journey with feelings of satisfaction,

knowing that the LORD had wrought for his people.

CHAPTER XXIII.

Removal to Rochester.

April, 1852, we moved to Rochester, N. Y., under most discouraging circumstances. We had not money enough to pay the freight on the few things we had to move by Railroad, and were obliged to move out by faith. I will give a few extracts of a letter to Bro. Howland's family, dated April 16, 1852:

"We are just getting settled here in Rochester. We have rented an old house for one hundred and seventy-five dollars a year. We have the press in the house. Were it not for this we should have to pay fifty dollars a year for Office room. You would smile could you look in upon us and see our furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old mis-matched chairs, for which he paid one dollar, and soon he presented me with four more old chairs, without any seating, paid sixty-two cents for the lot. The frames were strong, and I have been seating them with drilling. Butter is so high we do not purchase it, neither can we afford potatoes. We use sauce in the place of butter, and turnips for

potatoes. The cherry sauce was provided for us by Sr. Harris.

"We are willing to endure privations if the work of GOD can be advanced. We believe the LORD's hand was in our coming to this place. There is a large field for labor and but few laborers. May the LORD help us that we may move just right while here. We are earnestly striving to draw near to GOD, and to have our wills in subjection to the divine will. We know that the LORD wants us to be living examples, then can we enjoy the light of his countenance. Last Sabbath our meeting was excellent. The LORD refreshed us with his presence. May the LORD prosper you and the church in your place. Rely wholly upon the sure promises of GOD."

Soon after our family became settled in Rochester, we received a letter from my mother informing us of the dangerous illness of my brother Robert, who lived with my parents in Gorham, Me. Wrong influences had affected him, and separated him in faith from us. He became bewildered as to our position, and was unwilling to listen to any evidence in favor of the third message. He did not oppose, but entirely evaded the matter. This caused us many sad hours.

When the news of his sickness reached us, my sister Sarah decided to go immediately to Gorham. To all appearance my brother could

live but a few days, yet contrary to the expectations of all, he lingered six months a great sufferer. My sister faithfully watched over him until the last.

As soon as he was afflicted his voice was often heard pleading with GOD for the light of his countenance, and upon his sick bed he weighed the evidences of our position, and fully embraced the third message. He grieved that he had not looked into the subject before, and would frequently exclaim, "How plain! How clear that there must be a third message as well as a first and second," and he would say, "The third angel followed them. The two former. It is all plain now. I have deprived myself of many blessings that I might have enjoyed. I thought James and Ellen were in error. I have felt wrong towards them and want to see them once more."

My brother seemed to be ripening for heaven. He took no interest in worldly matters, and felt grieved when any conversation, except that of a religious character, was introduced in his room. He seemed to be holding communion with GOD daily, and to regard every moment as very precious, to be spent in preparing for his last change.

We had the privilege of visiting him before his death. It was an affecting meeting. He was much changed, yet his wasted features were lighted up with joy. Bright hope of the fu-

ture constantly sustained him. He did not once murmur or express a wish to live. We had seasons of prayer in his room, and JESUS seemed very near. We were obliged to separate from our dear brother, never expecting to meet him again this side of the resurrection of the just. The bitterness of the parting scene was much taken away by the hope he expressed of meeting us where parting would be no more.

My brother continued to fail rapidly. If he felt a cloud shutting JESUS from him, he would not rest until it was dispelled, and bright hope again cheered him. To all who visited him, he conversed upon the goodness of GOD, and would often lift his emaciated finger, pointing upwards, while a heavenly light rested upon his countenance, and say, "My treasure is laid up on high." It was a wonder to all that his life of suffering was thus protracted. He had a hemorrhage of the lungs, and was thought to be dying. Then an unfulfilled duty presented itself to him. He had again connected himself with the Methodist church. He was expelled in 1843 with the other members of the family, on account of his faith. He said he could not die in peace until his name was taken from the church-book, and requested father to go immediately and have it taken off.

In the morning father visited the minister, stating my brother's request. He said that he would visit him, and then if it was still his

wish to be considered no longer a member of their church, his request should be granted. Just before the minister arrived my brother had a second hemorrhage, and whispered his fears that he should not live to do this duty. The minister visited him, and he immediately expressed his desire, and told him he could not die in peace until his name was taken from the church-book; that he should not have united with them again if he had been standing in the light.

He then spoke of his faith, and hope, and the goodness of GOD to him. A heavenly smile was upon his countenance, and those lips, a few moments before stained with blood, were opened to praise GOD for his great salvation. As the minister left the room he said to my parents, "That is a triumphant soul; I never saw so happy a soul before." Soon after this my brother fell asleep in JESUS, in full hope of having a part in the first resurrection. The following lines were written upon his death by Sr. Annie R. Smith:

He sleeps in JESUS—peaceful rest—
No mortal strife invades, his breast;
No pain, or sin, or woe, or care,
Can reach the silent slumberer there.

He lived, his SAVIOUR to adore,
And meekly all his sufferings bore.
He loved, and all resigned to GOD;
Nor murmured at his chastening rod.

"Does earth attract thee here?" they cried,
The dying Christian thus replied:
While pointing upward to the sky,
"*My treasure is laid up on high.*"

He sleeps in JESUS—soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom.

He sleeps in JESUS—cease thy grief;
Let this afford thee sweet relief—
That, freed from death's triumphant reign,
In heaven will he live again.

We toiled on in Rochester through much perplexity and discouragement. The cholera visited R., and while it raged, all night the carriages bearing the dead were heard rumbling through the streets to Mount Hope cemetery. This disease did not cut down merely the low, but it took from every class in society. The most skillful physicians were laid low, and borne to Mount Hope. As we passed through the streets in Rochester, at almost every corner we would meet wagons with plain pine coffins in which to put the dead.

Our little Edson was attacked, and we carried him to the great Physician. The disease was stayed in its progress. I took him in my arms, and in the name of JESUS rebuked the disease. He felt relief at once, and as a sister commenced praying for the LORD to heal him, the little fellow of three years looked up in as-

tonishment and said, "They need not pray any more, for the LORD has healed me." He was very weak. The disease made no further progress, but he gained no strength. Our faith was still to be tried. For three days he ate nothing.

CHAPTER XXIV

Eastern Tour.

We had appointments out for two months, reaching from Rochester, N. Y., to Bangor, Me., and this journey we were to perform with Charley and covered carriage.

We dared not leave the child in so critical a state, and decided to go unless there was a decided change for the worse. In two days we must commence our journey in order to reach the first appointment. We presented the case before the LORD, taking it as an evidence that if the child had appetite to eat we would venture. The first day there was no change for the better. He could not bear the least food The next day about noon he called for chicken broth, and it nourished him. We commenced our journey that night. About four o'clock I took my sick child upon a pillow, and we rode twenty miles. He seemed very nervous that night. He could not sleep, and I held him in my arms nearly the whole night. My husband

would frequently awake, and as he heard the sound of my rocking-chair, would groan, for he thought of the tedious journey before us. We obtained no sleep through the night.

The next morning we consulted together whether to return to Rochester, or go on. The family who had entertained us said we should bury the child on the road. And to all appearance it would be so. But I dared not go back to Rochester. We believed the affliction of the child was the work of Satan to hinder us from traveling, and we dared not yield to him. I said to my husband, "If we go back I shall expect the child to die. He can but die if we go forward. Let us proceed on our journey trusting in the LORD." We had a journey of about one hundred miles before us to perform in two days, yet we believed that the LORD would work for us in this time of extremity.

I was much exhausted, and feared I should fall asleep and let the child fall from my arms, so I laid him upon my lap, and tied him to my waist, and we both slept that day over much of the distance. The child revived and continued to gain strength the whole journey, and we brought him home quite rugged.

The LORD greatly blessed us on our journey to Vermont. My husband had much care and labor. At the different conferences he did most of the preaching, sold books, and took pay for the papers. And when one conference was

over, we would hasten to the next. At noon we would feed the horse by the roadside, and eat our lunch. Then my husband, with paper and pencil upon the cover of our dinner-box, or the top of his hat, would write communications for the *Review* and *Instructor*.

Our meeting at Wolcott was of special interest. A canvas was attached to the house to accomodate the people. The LORD blessed us with freedom, and the truth affected hearts. I had a vision in the congregation, and had perfect liberty in relating it. I there became acquainted with our dear Sr. Pierce. My heart was drawn out in sympathy and love for her, for I had been in a similar state of mind. At this meeting our dear Bro. Benson was convicted of the truth. He believed the vision he witnessed to be the power of GOD, and was affected by it. He fully embraced the truth. Others decided at that meeting to obey all GOD'S commandments and live. Since that meeting we have met Bro. B.'s cheerful countenance in every conference we have attended in Vermont. But we shall meet him in this mortal state no more. He died in hope, and will rest in the silent grave until the resurrection of the just.

Again at Panton, Vt., the LORD met with his people. Bro. and Sr. Pierce were present. The Spirit of the LORD affected hearts in that meeting. Bro. E. Churchill was much broken

in spirit, and decided fully to take his stand with the remnant people of GOD. At this meeting the LORD revealed himself to me, and I was taken off in vision. A comforting message was given me for Sr. Pierce. The following is their statement:

"My wife has for many years been subject to occasional, and sometimes protracted, seasons of the most hopeless despair. They began with her when quite young, and have from time to time afflicted her till since we embraced the present, the last message of truth.

"Some time after having embraced the Sabbath, and some other truths pertaining to the present message, the climax of darkness settled down upon her laboring mind, insomuch that the most encouraging conversation, elicited from the most cheering promises of the Bible, appeared to have no good effect upon her mind whatever. And although naturally possessed of a social disposition, and a cast of mind very favorable to friendly associations, yet so great was the weight of her mental oppression, and so vividly, in her estimation, was portrayed before the mind her forlorn, abject and wretched condition, that she was disinclined to participate in what by her had usually been deemed interesting social interviews, and rather inclined to absent herself from the presence of those who belonged to the circle of her acquaintance generally, and even some of her most endeared

friends. Further, she had no disposition to attend any religious meetings, nor could she scarcely stimulate herself to go about the business of her usual avocation.

"This state of mind commenced, I believe, in the month of May, 1852, and continued with increased severity until the first of September following—the time of the Wolcott meeting, which myself and some other of her especial friends constrained her to attend. Nor was the weight of that mental anguish essentially abated then. Though she realized that it was an interesting meeting, that the Spirit of the LORD was there; and though the gift of prophecy was especially developed through Sr. White, in a manner that satisfactorily convinced her that the visions were of GOD, yet at that time she had no hope that she had any part or lot in the matter of interest which then passed before her. Thus she remained till the time of the Panton meeting, four weeks afterwards. It was at this meeting the LORD gave Sr. White a vision, a part of which so clearly showed up her case, and so perfectly instructed her what to do, from that time forward the scene with her was in a great measure the most happily changed.

"Previously those seasons of despair had worn off more gradually; but in this case it seemed that the word was spoken, and the work was done. For even on our return from the

meeting, instead of gloom and horror being depicted on her countenance it was lighted up with cheering hope.

"Those sleepless hours and restless nights which before had been the effect of a mind tortured with forebodings more dreadful than it seemed able to endure, have scarcely since recurred to disturb our accustomed repose. Instead of a manifest shrinking from the attendance of religious meetings, which only seemed to aggravate her woes, she then engaged zealously in the work necessary in order to establish meetings periodically at our own house.

"I believe this favorable change in her condition at that time to be exclusively the effect of the visions then given. Untiring efforts had previously been put forth, by those who had been in a similar condition, in conversation eliciting many of the great and precious promises, to try to buoy up the sinking mind, but it all produced no beneficial effect. Truly I have since believed there was occasion for gratitude that this gift is in the church.

"STEPHEN PIERCE.

"According to my best recollection, the above account of my mental trials, and the effect of Sr. White's visions, written by my husband, is essentially correct.

"ALMIRA PIERCE."

While we were absent from Rochester the foreman of the Office was attacked with cholera.

He was an unconverted young man. The lady of the house where he boarded died with the cholera, also her daughter. He was then brought down, and no one ventured to take care of him, fearing the disease. The Office hands watched over him until the disease seemed checked, then took him to our house. He had a relapse, and a physician attended him, and exerted himself to the utmost to save him, but at length told him that his case was hopeless, that he could not survive through the night. Those interested for him could not bear to see the young man die without hope. They prayed around his bedside, while he was suffering great agony. He also prayed that the LORD would have mercy upon him, and forgive his sins. Yet he obtained no relief. He continued to cramp and toss in restless agony. The brethren continued in prayer all night, that he might be spared to repent of his sins, and keep the commandments of GOD.

He at length seemed to consecrate himself to GOD, and promised the LORD he would keep the Sabbath and serve him. He soon felt relief. The next morning the physician came, and as he entered, said, "I told my wife about one o'clock this morning that in all probability the young man was out of his trouble." He was told that he was alive. The physician was surprised, and immediately ascended the stairs to his room, and as he examined his pulse, said,

"Young man, you are better, the crisis is past, but it is not my skill that saved you, but a higher power. With good nursing you may get about again." He gained rapidly, and soon took his place in the Office a converted man.

CHAPTER XXV.

Nathaniel and Anna.

After we returned from our eastern journey I was shown that we were in danger of taking burdens upon us that GOD did not require us to bear. We had a part to act in the cause of GOD, and should not add to our cares by increasing our family to gratify the wishes of any. That to save souls we should be willing to bear burdens; that we should open the way for my husband's brother Nathaniel and sister Anna to come and live with us. They were both invalids, yet we felt to extend to them a cordial invitation to come to our house. This they accepted. As soon as we saw Nathaniel we feared that consumption had marked him for the grave. The hectic flush was upon his cheek. Yet we hoped and prayed that the LORD would spare him, that his talent might be employed in the cause of GOD. But the LORD saw fit to order otherwise. Nathaniel and Anna came into the truth cautiously, yet understandingly.

They weighed the evidences of our position, and conscientiously decided for the truth.

Nathaniel died May 6th, 1853, in the 22d year of his age. The following particulars of his sickness and death, are from a letter I wrote to our bereaved parents:

"Dear Nathaniel, we miss him much. It seems hard for us to realize that we are no more to have his society here. He bore up through his sickness with remarkable cheerfulness and fortitude. I never heard him groan but once, and that was the Tuesday before he died. I loved him when he first came because he was brother to my husband, and I felt that I could do anything for his comfort; but soon he seemed as near to me as a natural brother. I read some in the Bible to him Wednesday, and told him about my poor brother Robert, who, after six months of great suffering, died of consumption. Said he, 'I should not wish to have such lingering sickness as he had.' He enjoyed his mind well, and told us not to look sad when we came into his room. Said he, 'I am happy; the LORD blesses me abundantly. I have obtained the victory over impatience, and have the evidence that the LORD loves and owns me as his child.' That night he suffered much with wakefulness.

"Thursday morning he expressed his joy that the long night had passed, and day had finally come. As he walked out to breakfast in

the large parlor that morning, he looked around the room, and said, 'Any one cannot help but get well in such a beautiful house as this, with such large, airy rooms.'

"Anna generally took his meals to him from choice, and then sat by his side while he ate; she did not wish to eat until after he had. Said he, 'Ellen, I wish you would make Anna sit down and eat with the rest of the family, for there is no need of her sitting by me while I eat.'

"He seemed to love Anna very much, and through his sickness often spoke of his coming to Rochester to accompany her, because she was so feeble, and now Anna was waiting upon him, and often said, 'Anna, you did not know when you made up your mind to come to Rochester that you were coming to wait upon me.'

"That night [Thursday] we went into his room and prayed with him, and Nathaniel was abundantly blessed. He praised the LORD aloud, while his face lighted up with the glory of GOD. We especially prayed that he might have sleep and rest that night. He rested very well through the night.

"Friday morning, the last morning that he lived, he called us into his room. He said that he wished us to pray there; but first, he had something to say. He then with remarkable clearness called up little things that had trans-

pired while he had been with us, and every word that he thought he had spoken hastily or wrong, he confessed heartily. He confessed wherein he had distrusted GOD in times past, and asked forgiveness of the family. 'I regret,' said he, 'that I have been unreconciled to my sickness. I have felt that I could not have it so, and that the LORD dealt hard with me. But I am now satisfied it is just; for nothing but this sickness could bring me where I am. GOD has blessed me much of late, and has forgiven me all my sins. It often seems that if I should reach out my hand I could embrace JESUS he is so near. I know I love GOD and he loves me.'

"After he had said what he wished to, we united in prayer. It was a sweet season. He manifested great interest while we were praying, responding to our prayers, saying, 'Amen! Praise the LORD! Glory to GOD! I will praise him, for he is worthy to be praised! His name is JESUS, and he will save us from our sins!'

"He prayed earnestly, and in faith, for a full consecration to GOD'S will, to be baptized with his Spirit, and purified by his blood. Said he, 'Thou hast forgiven me all my sins. Thou hast sanctified me to thyself, and I will honor thee as long as I have breath.'

"His face shone, and he looked very happy. He said that the room seemed light, and he

loved us all. After we arose from prayer he said, 'Anna, I love you, come here.' She went to his bedside, and he embraced her, and said, 'I am happy, the LORD has blessed me.'

"Nathaniel was triumphant in GOD through the day, although he was very sick. I remained in his room and entertained him by reading the Bible and conversing with him. As I read he would say, 'How appropriate that is! how beautiful! I must remember that!'

"I then said, Nathaniel, you are very sick. You may die in two hours, and unless GOD interposes, you cannot live two days. He said, very calmly, 'O, not so soon as that, I think.' He immediately rose from the bed, sat in the rocking-chair, and commenced talking. He began back to the time when he was converted; told how much he enjoyed, and how afraid he was of sinning; and then when he began to forget GOD, and lose the blessing. Then how high his hopes were raised; he 'meant to be a man in the world; to get an education and fill some high station.' And then he told how his hopes had died, as afflictions had pressed heavily upon him; how hard it was for him to give up his expectations. He said he felt he could not have it so; he *would* be well; he *would* not yield to it.

"Then he spoke of his coming to Rochester. How trying it was to have us wait upon him, and to be dependent. 'It seemed to me,' said

he, 'that the kindness of you all, was more than I could bear; and I have desired to get well to pay you for all this.' He then spoke of his embracing the Sabbath. Said he, 'At first I was not willing to acknowledge the light I saw. I wished to conceal it; but the blessing of GOD was withheld from me until I acknowledged the Sabbath. Then I felt confidence towards GOD.' Said he, 'I love the Sabbath now; it is precious to me. I now feel reconciled to my sickness. I know that it is the only thing that will save me. I will praise the LORD, if he can save me through affliction.'

"At our usual supper-time, we prepared poor Nathaniel's supper, but he soon said that he was faint, and did not know but he was going to die. He sent for me, and as soon as I entered the room, I knew that he was dying, and said to him, Nathaniel, dear, trust in GOD; he loves you, and you love him. Trust right in him as a child trusts in its parents. Don't be troubled. The LORD will not leave you. Said he, 'Yes, yes.' We prayed, and he responded, 'Amen! Praise the LORD!' He did not seem to suffer pain. He did not groan once, nor struggle, nor move a muscle of his face, but breathed shorter and shorter until he fell asleep."

The following lines occasioned by his death, were written by Sr. Annie R. Smith:

Gone to thy rest, brother! peaceful thy sleep;
While o'er thy grave bending, in sorrow we weep,

For the loved and the cherished, in life's early bloom,
Borne from our number, to the cold, silent tomb.

Sweet be thy slumber! in quiet repose;
Beneath the green turf, and the blossoming rose;
O, soft is thy pillow, and lowly thy bed;
Mournful the cypress that waves o'er the dead.

Dark though the pinion that shaded his brow,
The truth which he followed illumined it now;
In the arms of his SAVIOUR he fell to his rest,
Where woes that await us pervade not his breast.

Weep not for the Christian whose labor is done;
Who, faithful to duty, the treasure has won.
The jewel was fitted forever to shine,
A gem in the casket, immortal, divine.

Not long will earth's bosom his precious form hide,
And death's gloomy portals from kindred divide;
For swiftly approaching, we see the bright day,
That brings the glad summons, Arise! come away!

CHAPTER XXVI.

Labors in Michigan.

After Nathaniel's death, my husband was much afflicted. Trouble and anxiety of mind had prostrated him. He had a high fever, and was confined to his bed. We united in prayer for him, and he was relieved, but still remained very weak. He had appointments out for Mill Grove, N. Y., and Michigan, and feared that

he could not fill them. We decided to venture as far as Mill Grove, and if he grew no better, to return home.

While at Bro. Cottrell's, at Mill Grove, he suffered such extreme weakness that he thought he could go no farther. We were in great perplexity. Must we be driven from the work by bodily infirmities? Would Satan be permitted to exercise his power upon us, and contend for our usefulness and life as long as we remain in the world? We knew that GOD could limit the power of Satan. He may suffer us to be tried in the furnace, but will bring us forth purified, and better fitted for his work.

I went into a log house near by, and there poured out my soul before GOD in prayer that he would rebuke the fever and strengthen my husband to endure the journey. The case was urgent, and my faith firmly grasped the promises of GOD. I there obtained the evidence that if we should proceed on our journey to Michigan the angel of GOD would go with us. When I related to my husband the exercise of my mind, he said that his mind had been exercised in a similar manner, and we decided to go trusting in the LORD. My husband was so weak that he could not buckle the straps to his valise, and called Bro. Cottrell to do it for him. Every mile we traveled he felt strengthened. The LORD sustained him. And while he was upon his feet preaching the word I felt assured

that angels of GOD were standing by his side to sustain him in his labors.

At Jackson we found the church in great confusion. In their midst the LORD showed me their condition, and I related that portion of it which was clear before me, which related to the wrong course of one present. C. and R. were greatly prejudiced against this sister, and cried out, "Amen! amen!" and manifested a spirit of triumph over her, and would frequently say, "I thought so! It is just so!" I felt very much distressed, and sat down before finishing the relation of the vision. Then C. and R. arose and exhorted others to receive the vision, and manifested such a spirit that my husband reproved them. The meeting closed in confusion. While at family prayer that night at Bro. S.'s I was again taken off in vision, and that portion of the vision that had passed from me was repeated, and I was shown the overbearing course of R. and C., that their influence in the church was to cause division. They possessed an exalted spirit, and not the meek spirit of CHRIST. I saw why the LORD had hid from me the part of the vision that related to them. It was that they might have opportunity to manifest before all what spirit they were of.

The next day a meeting was called, and I related the things which the LORD had shown me the evening before. C. and R., who zealously advocated the visions two days before,

were dissatisfied when shown to be wrong, and did not receive the message. They had stated before I came to the place that if I saw things as they looked upon them, they should know that the visions were of GOD ; but if I saw that they had taken a wrong course, and that the ones whom they regarded wrong were not faulty, they should know the visions were incorrect. But both parties were shown me to be wrong, especially C. and R. and some others. They now began to fight against my testimony, and here commenced what is called the "Messenger" party.

I will here give an extract from a letter written to my parents in Gorham, Me., June 23, 1853 :

"While in Michigan we visited Tyrone, Jackson, Sylvan, Bedford and Vergennes. My husband in the strength of GOD endured the journey and his labor well. His strength did not entirely fail him but once. He was unable to preach at Bedford. He went to the place of meeting, and stood up in the desk to preach, but became faint and was obliged to sit down. He asked Bro. Loughborough to take the subject where he had left it, and finish his discourse. He went out of the house into the open air, and lay upon the green grass until he had somewhat recovered, then Bro. Kelsey let him take his horse, and he rode alone one mile and a half to Bro. Brooks'

"Bro. Loughborough went through with the subject with much freedom. All were interested in the meeting. The Spirit of the LORD rested upon me and I had perfect freedom in bearing my testimony. The power of GOD was in the house, and nearly every one present was affected to tears. Some took a decided stand for the truth.

"After the meeting closed, we rode through the woods to a beautiful lake, where six were buried with CHRIST in baptism. We then returned to Bro. B.'s and found my husband more comfortable. While alone that day his mind had been exercised upon the subject of Spiritualism, and he there decided to write the book entitled, Signs of the Times.

"Next day we journeyed to Vergennes, traveling over rough log-ways and sloughs. Much of the way I rode in nearly a fainting condition, but our hearts were lifted to GOD in prayer for strength, and we found him a present help, and we were able to accomplish the journey, and bear our testimony there."

Soon after our return my husband engaged in writing the Signs of the Times. His health was poor. He was troubled with aching head and cold feet. He could sleep but little. But the LORD was his support. When his mind was in a confused, suffering state, we would bow before the LORD, and in our distress cry unto him. He heard our earnest

prayers, and often blessed my husband, so that with refreshed spirits he went on with the work. Many times in the day did we thus go before the LORD in earnest prayer. That book was not written in his own strength.

In the fall of 1853 we attended Conferences at Buck's Bridge, N. Y., Stowe, Vt., Boston, Dartmouth and Springfield, Mass., Washington, N. H., and New Haven, Vt. This was a laborious and rather discouraging journey. Many had embraced the truth, who were unsanctified in heart and life, and the elements of strife and rebellion were at work, and it was necessary that a movement should take place to purify the church. The "Messenger" party soon drew off, and the cause was relieved.

In the winter and spring I suffered much with heart disease. It was difficult for me to breathe lying down, and I could not sleep unless raised in nearly a sitting posture. My breath often stopped, and fainting fits were frequent. But this was not all my trouble. I had upon my left eye-lid a swelling which appeared to be a cancer. It had been more than a year increasing gradually, until it was quite painful and affected my sight. In reading or writing I was forced to bandage the afflicted eye. And I was constantly afflicted with the thought that my eye might be destroyed with a cancer. I looked back to the days and nights spent in reading proof-sheets, which had strained my

eyes, and thought if I lose my eye, and my life, it will be a martyr to the cause.

A celebrated physician visited Rochester who gave counsel free. I decided to have him examine my eye. He thought the swelling would prove to be a cancer. He felt my pulse, and said, "You are much diseased, and will die of apoplexy before that swelling will break out. You are in a dangerous condition with disease of the heart." This did not startle me, for I had been aware that unless I received speedy relief I must lie in the grave. Two other females had come for counsel who were suffering with the same disease. The physician said that I was in a more dangerous condition than either of them, and it could not be more than three weeks before I would be afflicted with paralysis, and next would follow apoplexy. I inquired if he thought his medicine would cure me. He did not give me much encouragement. I purchased some of his medicine. The eye-wash was very painful, and I received no benefit from it. I was unable to use the remedies the physician prescribed.

In about three weeks I fainted and fell to the floor, and remained unconscious about thirty-six hours. It was feared that I could not live; but in answer to prayer again I revived. One week later, while conversing with sister Anna, I received a shock upon my left side. My head was numb, I had a strange sensation

of coldness and numbness in my head, with pressure, and severe pain through my temples. My tongue seemed heavy and numb. I could not speak plainly. My left arm and side were helpless. I thought I was dying, and my great anxiety was to have the evidence amid my suffering that the LORD loved me.

For months I had suffered such constant pain in my heart that I did not have one joyful feeling, but my spirits were constantly depressed. I had tried to serve GOD from principle, without feeling, but I now thirsted for the salvation of GOD, to realize his blessing, notwithstanding the pain in my heart. The brethren and sisters came together to make my case a special subject of prayer. My desire was granted. Prayer was heard, and I received the blessing of GOD, and had the assurance that he loved me. But the pain continued, and I grew more feeble every hour. The brethren and sisters again came together to present my case to the LORD. I was then so weak that I could not pray vocally. My appearance seemed to weaken the faith of those around me. Then the promises of GOD were arrayed before me as I had never viewed them before. It seemed to me that Satan was striving to tear me from my husband and children, and lay me in the grave, and these questions were suggested to my mind, Can ye believe the naked promises of GOD? Can ye walk out by faith, let

the appearances be what they may? Faith revived. I whispered to my husband, I believe that I shall recover. He answered, "I wish I could believe it." I retired that night without relief, yet relying with firm confidence upon the promises of GOD. I could not sleep, but continued my silent prayer to GOD. Just before day I slept. As I awoke, the sun was seen from my window, arising in the east. I was perfectly free from pain. The pressure and weight upon my heart was gone, and I was very happy. I was filled with gratitude. The praise of GOD was upon my lips. O what a change! It seemed to me that an angel of GOD had touched me while I was sleeping. I awoke my husband and related to him the wonderful work that the LORD had wrought for me. He could scarcely comprehend it at first. But when I arose and dressed, and walked around the house, and he witnessed the change in my countenance, he could praise GOD with me. My afflicted eye was free from pain. In a few days I looked in the glass, the cancer was gone, and my eyesight was fully restored. The work was complete.

Again I visited the physician, and as soon as he felt my pulse he said, "Madam, you are better. An entire change has taken place in your system; but the two women who visited me for counsel when you were last here are dead." I told him it was not his medicine that

had cured me, for I could use none of it. And as I was about to relate the wonderful dealings of the LORD with me, a poor laborer rushed into the room, almost beside himself, saying, "Doctor, they say I must die! that I am in consumption!" Large drops of sweat stood upon his brow. The physician tried to calm his excited mind while he examined his lungs. He waited his examination with intense anxiety. The physician shook his head, and told him he could not deceive him; that he had the quick consumption, and must soon die. His feelings overcame him, and he burst into tears. He had no hope in GOD, and the future to him was a fearful uncertainty. I was obliged to leave. Sister P., who now rests in the grave, had accompanied me, and related to the physician after I left, that the LORD had heard prayer for me, and restored me to health. Said he, "Her case is a mystery. I do not understand it."

CHAPTER XXVII.

Second Visit to Michigan.

We soon visited Michigan again, and I endured riding over log-ways, and through mud-sloughs, and my strength failed not.

We felt that the LORD would have us visit

Wisconsin, and were to take the cars at Jackson at 10 o'clock in the evening. About 5 o'clock in the afternoon a young man of very pleasing appearance called at Bro. Palmer's and inquired if they wished books bound, and stated that he was going out on the evening train, and would bind them at Marshall, and return them in a few weeks.

As we were preparing to go to the cars we felt very solemn, and proposed a season of prayer. And as we there committed ourselves to GOD, we could not refrain from weeping aloud. We went to the depot with feelings of deep solemnity. We looked for seats in a forward car, which had high backs, with the hope that we might sleep some that night, but were disappointed. We passed back into the next car, and there found seats. I did not as usual, when traveling in the night, lay off my bonnet, neither did we hang up the carpet-bag. We spoke to each other of our singular feelings, and both stated that we felt that we were waiting for something.

The cars had run about three miles from Jackson when their motion became very violent, jerking backward and forward, and finally stopped. I raised the window and saw a car standing upon one end, and heard most distressing groans and great confusion. The engine had been thrown off the track. But the car we were in was on the track, and was sep-

arated from those before it about one hundred feet. The express car was crushed to pieces, the goods scattered, and many of them destroyed. The baggage car not much injured, and our large trunk of books was safe. The second-class car was crushed, and the pieces, with the passengers in it, were thrown from the track on both sides of it. The car in which we tried to get a seat was much broken, and one end was raised upon the heap of ruins. The coupling did not break, but the cars separated, as if an angel had unfastened them. Another train was expected in a few minutes, and the greatest excitement was raised. The broken pieces of the cars were used to build a large fire, and men with torches went upon the track in the direction the cars were expected. We hastily left the car, and my husband took me in his arms and carried me, wading in the water, and placed me upon the fence, got over, then carried me across a swampy piece of land to the main road. Four were killed or mortally wounded. One of them was the young bookbinder referred to. Many were much injured.

We walked one half mile to a dwelling, where I remained while my husband rode to Jackson with a messenger sent for physicians. I had opportunity to reflect upon the care GOD has for those who serve him. What separated the train, leaving the car we were in back upon the track? I have been shown that an angel was

sent to preserve us. We reached Bro. S.'s, in Jackson, about two o'clock, thankful to GOD for his preserving care.

We took the afternoon train for Wisconsin. Our visit to that State was blest of GOD. Souls were converted as the fruits of our labor, yet it was a hard field to labor in. The LORD strengthened me to endure the tedious journey.

We returned from Wisconsin much worn down, desiring rest; but were distressed to meet Sr. Anna afflicted. She had changed much in our absence. We also found brethren and sisters assembled at our house for conference. Without rest we were obliged to engage in the meeting. After the labor of the conference was over, Sr. Bonfoey was taken down with the fever and ague, and suffered weeks with this most distressing disease. It was a sickly summer. Deep affliction was in our family, and we felt the necessity of help from GOD. Many and fervent were our prayers that his blessing might be felt throughout our dwelling. Especially was Sr. Anna a subject of our earnest prayers; but she did not seem to feel her danger, and unite with us for the recovery of health, until disease had fastened upon her, and she was brought very low.

Trials thickened around us. We had much care. The Office hands boarded with us, and our family numbered from fifteen to twenty. The large conferences and the Sabbath meet-

ings were held at our house. We had no quiet Sabbaths, for some of the sisters generally tarried all day with their children. Our brethren and sisters generally did not consider the inconvenience and additional cares and expense brought upon us. As one after another of the Office hands would come home sick, needing extra attention, I was fearful that we should sink beneath the anxiety and care. I often thought, we can endure no more, yet trials increased, and with surprise I found we were not overwhelmed. We learned the lesson that much more suffering and trial could be borne than we once thought possible. The watchful eye of the LORD was upon us, to see that we were not destroyed.

August 29, 1854, another responsibility was added to our family in the birth of little Willie, which took my mind somewhat from the troubles around me. About this time the first number of the paper falsely called the "Messenger of Truth," was received. Those who slandered us through that paper had been reproved for their faults and wrongs. They would not bear reproof, and in a secret manner at first, afterwards more openly, used their influence against us. This we could have borne, but some of those who should have stood by us were easily tempted of Satan, and were influenced by these wicked persons, some of whom were comparative strangers to them, yet they readily sympa-

thized with them, and withdrew their sympathy from us, notwithstanding they had acknowledged that our labors among them had been signally blessed of GOD.

The LORD had shown me the character and final come-out of that party; that his hand was against them, and his frown upon those connected with that paper. And although they might appear to prosper for a time, and some honest ones be deceived, yet truth would eventually triumph, and every honest soul would break away from the deception which had held them, and come out clear from the influence of those wicked men whom GOD despised As GOD'S hand was against them, they must go down. The first number of their paper was in our house six weeks, and I had not interest to look into it, or to even inquire concerning its contents.

Sister Anna continued to fail. Father and mother White, and her sister E. Tenny, came from Maine to visit her in her affliction. Anna was calm and cheerful. This interview with her parents and sister she had much desired. She bid her parents and sister farewell, as they left to return to Maine, to meet them no more until the trump of GOD shall call forth the precious dust to health and immortality.

In the last days of her sickness, with her own trembling hands, she arranged her things, leaving them in order, and disposed of them ac-

cording to her mind. She expressed the greatest interest that her parents should embrace the Sabbath, and live near by us. "If I thought this would ever be," said she, "I could die perfectly satisfied." The last office performed by her emaciated, trembling hand, was to trace a few lines to her parents. And has not GOD regarded her last wishes and prayers for her parents? They are now keeping the Bible Sabbath, happily situated within less than one hundred feet from our door.

We missed Anna very much. We would have kept her with us; but we were obliged to close her eyes in death, and habit her for the tomb, and lay her away to rest. Long had she cherished a hope in JESUS, and she looked forward with pleasing anticipation to the morning of the resurrection. We laid her beside dear Nathaniel in Mount Hope cemetery.

CHAPTER XXVIII.

Extreme Trials.

After Anna's death, my husband's health became very poor. He was troubled with cough and soreness of lungs, and his nervous system was prostrated. His anxiety of mind, the burdens which he bore in Rochester, his labor in the Office, the sickness and repeated

deaths in the family, the lack of sympathy from those who should have shared his labors, together with his traveling and preaching, were too much for his strength, and he seemed to be fast following Nathaniel and Anna to a consumptive's grave. It was a time of thick gloom and darkness. A few rays of light occasionally parted these heavy clouds, giving us a little hope, or we should have sunk in despair. It seemed at times that GOD had forsaken us.

The "Messenger" party, the most of whom had been reproved through visions for their wrongs, framed all manner of falsehoods concerning us, and concerning the visions. Ps. xxxvii, 1, 2, was often brought forcibly to my mind. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb."

Some of the writers of the "Messenger" even triumphed over the feebleness of my husband, saying, that GOD will take care of him, and remove him out of the way. When he read this he felt some as Wickliffe did as he lay sick.* Faith revived, and my husband exclaim-

* Monks and Alderman "hastened to the bedside of the dying man, hoping to frighten him with the vengeance of heaven." Said they, "You have death on your lips, be touched by your faults, and retract in our presence all you have said to our injury." "He begged his servants to raise him on his couch. Then feeble and pale, and scarcely able to support

ed, "I shall not die, but live and declare the works of the LORD, and may yet preach their funeral sermon."

The darkest clouds seemed to shut down over us. Wicked men, professing godliness, under the command of Satan, were hurried on to forge falsehoods, and to bring the strength of their forces against us.. If the cause of GOD had been ours alone, we might have trembled; but it was in the hands of Him who could say, No one is able to pluck it out of my hands. JESUS lives and reigns. We could say before the LORD, The cause is thine, and thou knowest that it has not been our own choice, but by thy command we have acted the part we have in it.

My husband became so feeble that he resolved to free himself from the responsibilities of publishing, which had been urged upon him. He was editor and proprietor of the *Review and Herald*, until it reached Vol. vii, No. 9. No one ever asked him to give the *Review*, *Instructor*, and the publication of books, into other hands, or leave the position of editor. No one suggested anything of the kind to him. It

himself, he turned towards the friars who were waiting his recantation, and opening his livid lips, and fixing on them a piercing look, he said with emphasis, 'I shall not die, but live, and again declare the evil deeds of the friars.'" They left the room in confusion, and the reformer recovered to perform his most important labors.—*D'Aubigne's History of the Reformation, Vol. V, p.* 93.

was his choice that he might be relieved, and that the Office might be established beyond the influence of those men who had cried, Speculation! He never claimed the property in the Office which had been donated to be used for the benefit of the cause. He called upon the church to take the Office at Rochester, and establish it where they pleased, and suggested that it be managed by a publishing committee, and that no one connected with the Office should have personal interest in it. As no others claimed the privilege, the brethren in Michigan opened the way for the Office to come to Battle Creek. At that time my husband was owing between two and three thousand dollars, and all he had beside the books on hand, was accounts for books, and some of them doubtful. The cause had apparently come to a halt, and orders for publications were very few and small, and my husband feared that he would die in debt. Brethren in Michigan assisted us in obtaining a lot, and building a house, and the deed was made out in my name, so that I could dispose of it at pleasure after the death of my husband.

Those were days of sadness. I looked upon my three little boys, soon, as I feared, to be left fatherless, and thoughts like these forced themselves upon me. My husband dies a martyr to the cause of present truth; and who realizes what he has suffered, the burdens he has

for years borne, the extreme care which has crushed his spirits, and ruined his health, bringing him to an untimely grave, leaving his family destitute and dependent? Some who should have stood by him in this trying time, and with words of encouragement and sympathy helped him to bear the burdens, were like Job's comforters, who were ready to accuse and press the weight upon him still heavier. I have often asked the question, Does GOD have no care for these things? Does he pass them by unnoticed? I was comforted to know that there was One who judgeth righteously, and that every sacrifice, every self-denial, and every pang of anguish endured for his sake, was faithfully chronicled in heaven, and would bring its reward. The day of the LORD will declare and bring to light things that are not yet made manifest.

About this time I was shown that my husband must not labor in preaching, or with his hands. That a little over exercise then would place him in a hopeless condition. At this he wept and groaned. Said he, "Must I then become a church pauper?" Again I was shown that GOD designed to raise him up gradually. That we must exercise strong faith, for in every effort we should be fiercely buffeted by Satan. That we must look away from outward appearance, and believe. Three times a day we went alone before GOD, and engaged in

earnest prayer for the recovery of his health. This was the whole burden of our petitions, and frequently one of us would be prostrated by the power of GOD. The LORD graciously heard our earnest cries, and my husband began to recover. For many months our prayers ascended to heaven three times a day for health to do the will of GOD. These seasons of prayer were very precious. We were brought into a sacred nearness to GOD, and had sweet communion with him.

I cannot better state my feelings at this time than they are expressed in the following extracts from a letter I wrote to Sr. Howland:

"I feel thankful that I can now have my children with me, under my own watchcare, and can better train them in the right way. For weeks I have felt a hungering and thirsting for salvation, and we have enjoyed almost uninterrupted communion with GOD. Why do we stay away from the fountain when we can come and drink? Why do we die for bread when there is a storehouse full? It is rich and free. O my soul, feast upon it, and daily drink in heavenly joys. I will not hold my peace. The praise of GOD is in my heart, and upon my lips. We can rejoice in the fullness of our SAVIOUR'S love. We can feast upon his excellent glory. My soul testifies to this. My gloom has been dispersed by this precious light, and I can never forget it. LORD

help me to keep it in lively remembrance. Awake, all the energies of my soul! Awake, and adore thy REDEEMER for his wondrous love.

"Souls around us must be aroused and saved, or they perish. Not a moment have we to lose. We all have an influence that tells for the truth, or against it. I desire to carry with me unmistakable evidences that I am one of CHRIST'S disciples.

"We want something besides Sabbath religion. We want the living principle, and to daily feel individual responsibility. This is shunned by many, and the fruit is carelessness, indifference, a lack of watchfulness and spirituality. Where is the spirituality of the church? Where are men and women full of faith and the holy Spirit? My prayer is, Purify thy church, O GOD. For months I have enjoyed freedom, and I am determined to order my conversation, and all my ways, aright before the LORD.

"Our enemies may triumph. They may speak lying words, and their tongue frame slander, deceit and falsehood, yet will we not be moved. We know in whom we have believed. We have not run in vain, neither labored in vain. A reckoning day is coming, and all will be judged according to the deeds done in the body. It is true the world is dark. Opposition may wax strong. The trifler and scorner

may grow bold in their iniquity, yet for all this we will not be moved, but lean upon the arm of the Mighty One for strength.

"GOD is sifting his people. He will have a clean and holy people. We cannot read the heart of man. But he has provided means to keep the church pure. A corrupt people has arisen who could not live with the people of GOD. They despised reproof, and would not be corrected. They had an opportunity to know that their warfare was an unrighteous one. They had time to repent of their wrongs; but self was too dear to die. They nourished it, and it grew strong, and they separated from the peculiar people of GOD, whom he was purifying unto himself. We all have reason to thank GOD that a way has been opened to save the church, for the wrath of GOD must have come upon us, if these corrupt individuals had remained with us. Every honest one that may be deceived by these disaffected ones, will have the true light in regard to them if every angel from heaven has to visit them, and enlighten their minds. We have nothing to fear in this matter.

"As we near the judgment all will manifest their true character, and it will be made plain to what company they belong. The sieve is going; let us not say, Stay thy hand, O GOD. We know not the heart of man. The church must be purged, and will be. GOD reigns, let

the people praise him. I have not the most distant thought of sinking down. I mean to be right and do right. The judgment is to set, and the books be opened, and we judged according to our deeds. All the falsehoods that may be framed against me will not make me any worse, nor any better, unless they have a tendency to drive me nearer my REDEEMER."

The following is from an article I wrote for the *Review*, published January 10, 1856:

"We have felt the power and blessing of GOD for a few weeks past. GOD has been very merciful. He has wrought in a wonderful manner for my husband. We have brought him to our great Physician in the arms of our faith, and like blind Bartimeus have cried, 'JESUS, thou SON of David, have mercy on us;' and we have been comforted. The healing power of GOD has been felt. All medicine has been laid aside, and we rely alone upon the arm of our great Physician. We are not yet satisfied. Our faith says, Entire restoration. We have seen the salvation of GOD, yet we expect to see and feel more. I believe without a doubt that my husband will yet be able to sound the last notes of warning to the world. For weeks past our peace has been like a river. Our souls triumph in GOD. Gratitude, unspeakable grattude fills my soul for the tokens of GOD'S love which we have of late felt and seen. We feel like dedicating ourselves anew to GOD."

CHAPTER XXIX.

Captivity Turned.

From the time we moved to Battle Creek, the LORD began to turn our captivity. We found sympathizing friends in Michigan who were ready to share our burdens, and supply our wants. Old tried friends in Central New York and New England, especially Vermont, sympathized with us in our afflictions, and liberally assisted us in time of distress.

At the conference at Battle Creek in November, 1856, GOD wrought for us. The minds of the servants of GOD were exercised as to the gifts of the church. If GOD'S frown had been brought upon his people because the gifts had been slighted and neglected, there was a pleasing prospect that his smiles would again be upon us, and he would graciously revive the gifts again, and they would live in the church, to encourage the fainting soul, and to correct and reprove the erring. New life was given to the cause, and success attended the labors of our preachers. The publications were called for, and proved to be just what the cause demanded, so that by turning them out to the Committee at a discount, my husband was enabled to pay all his debts. His cough ceased, and the pain and soreness left his lungs and throat, and he was gradually restored to health, so as

to preach three times on the Sabbath, and three times on first-day with ease. This wonderful work in his restoration is of GOD, and he shall have all the glory. The last four or five years have been the happiest of our life.

The paper called the "Messenger of Truth," soon went down, and the discordant spirits who spoke through it are now scattered to the four winds. We leave them, with their falsehoods they have framed. They will have to render an account to GOD. All their sins are faithfully registered in heaven, and they will be judged according to their deeds.

The publication of the *Review*, *Instructor*, and books, was commenced under most discouraging circumstances. The friends and supporters of the cause were then very few, and generally poor, and it was by extreme labor and economy that the truth was published. For several years we suffered more or less for want of suitable food and clothing, and deprived ourselves of needed sleep, laboring from sixteen to eighteen hours out of the twenty-four, for want of means and help to push forward the work.

Again, the present truth was not then as clear as it is now. It has been opening gradually. It required much study and anxious care to bring it out, link after link. By care and incessant labor, and overwhelming anxiety, has the work moved on, until now the present

truth is clear, and its evidence by the candid undoubted. And now as the present truth is brought out clear, and there are many writers, it is a light task to conduct the *Review* to what it was at the first.

In the struggle in bringing up the *Review* and *Instructor* where the number of paying subscribers is sufficient to meet the expenses, and in the publication of numerous tracts, pamphlets and books, my husband nearly lost his life. He then gave all away into the hands of the Publishing Committee as the property of the church. Like a man commencing in poverty to improve a new farm, and when he has spent the strength of manhood in improving it, gives it to others. Since December 1, 1855, my husband has received for his services in the *Review* Office, four dollars and nine cents a week. He might have had more, but has chosen not to take it. I do not make these statements with one murmuring feeling. It is a pleasure to me in this work to state the facts in the case. We have acted from choice for the good of the cause. Its prosperity, and the confidence of its true friends are worth a thousand times more to us than the good things of this life. We are raised above want, and this is sufficient for all true believers in the third message. For this we feel grateful to GOD. I would here express our gratitude to our friends. First, to those who lent my husband money to

publish without interest. This enabled him to purchase stock at the lowest rates, publish large editions of our books, and manage his business to advantage. The interest at ten per cent on money thus put into his hands would have amounted to near one thousand dollars. It was worth to him, he thinks, twenty per cent. Had it not been for this, the Office must have gone down, unless sustained in some other way. Second, our numerous personal friends, have been liberal. Many to whom I sent the several numbers of my testimonies, sent to me in return, some ten-fold, and some more. Some, who have never helped us a dime, have appeared to feel very bad to see us raised above want and dependence; but if the LORD has put it into the hearts of our personal friends to raise us above want, that our testimony may not be crippled by the galling sense of dependence, I do not see how these persons can help it.

In December, 1855, I fell and sprained my ankle, which confined me to crutches six weeks. The confinement was an injury to my lungs. I attended meeting in my afflicted state, and tried to labor for the good of some souls who seemed to manifest interest to become christians. At the close of one of these meetings I felt very weary, but a request came for us to visit Bro. S.'s family, and pray for some of their children who had been afflicted. My judgment told me that I had not strength to

go farther; but finally consented to go. While praying, something seemed to tear on my left lung, and I was distressed. After I returned home I could not get a long breath. My lung seemed to be filling. Our family bowed before the LORD and earnestly prayed that I might be relieved. I found relief, but discharged blood from my lung. I have not been entirely free from pain in the left lung since that time. After this I suffered with a dull, heavy pain in my head for three weeks, when the pain became intense. I tried every means in my power to remove the distress, but it overcame me. It was inflammation on the brain. I entreated those around me not to let me sleep, fearing I should never wake to consciousness. I did not expect to live, and wished to spend my moments while reason lasted in talking with my husband and children, and giving them up into the hands of GOD. At times my mind wandered, and then again I realized my critical situation. My husband called for a few who had faith to pray for me. The Spirit of the LORD rested upon me, and my grateful thanks ascended to our great Physician who had mercifully relieved me.

A conference was held at Battle Creek in May, 1856. While we were very busy preparing for the meeting, and little Willie, then about twenty months old, was playing around the house, I was startled by a scream of dis-

tress. My little boy was brought to me by Sr. Jane Fraser apparently lifeless. He was found standing upon his head in a tub of water. The attention of Sr. F. was arrested by a faint gurgling sound. His little arms and face were purple, and he was entirely breathless. We cut off his wet clothes, and rolled him on the grass, when he manifested a faint sign of life. We took him before a fire, and by heating flannels produced some heat in his body. He breathed with difficulty. I kissed him, and he opened his eyes languidly, and tried to return the token of affection with his pale cold lips.

The LORD spared our dear babe to us, when to all appearance he was already in death's cold embrace. O how grateful we felt to GOD for his mercy to us. I felt very solemn as I heard in the still evening the cry, "Child lost!" and then the description of some mother's little one, whose fate was in uncertainty. I clasped my little Willie to my heart, and thought how near we came to losing our dear boy.

But we were yet to pass through another severe trial. At the conference a very solemn vision was given me. I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to heaven at the second coming of CHRIST, without seeing death. Sr. Bonfoey remarked to a sister as we left the meeting-house, "I feel impressed that I am one that

will soon be food for worms." The conference closed Monday. Thursday Sr. B. sat at the table with us apparently well. She then went to the Office as usual, to help get off the paper. In about two hours I was sent for. Sr. B. had been suddenly taken very ill. My health had been very poor, yet I hastened to suffering Clara. In a few hours she seemed some better. The next morning we had her brought home in a large chair, and she was laid upon her own bed from which she was never to rise. Her symptoms became alarming, and we had fears that a tumor, which had troubled her for nearly ten years, had broken inwardly. It was so, and mortification was doing its work.

Friday about seven o'clock she fell asleep. She had her senses until her eyes closed in death. She stated that her pilgrimage was almost ended, and that she had no fears of death. We united in prayer, and she responded. She kissed us, and bid us an affectionate farewell. She seemed very solicitous for my health, and was grieved if I manifested distress. We were unprepared for her death. To lose her, was a living loss. Eight years she had shared our joys and trials, and she had never proved untrue. We have missed her cheerful society, and her sisterly affection, and her care in our family. We laid her in Battle Creek burying-ground to rest until the sleeping saints awake to immortality.

Immediately after Sr. B.'s death, my health failed rapidly. I had a severe cough, and raised some blood. I thought I should soon follow her to the grave. There was to be a tent meeting at Monterey, and we were invited to attend. My children were my greatest anxiety. How could I leave them? They had been deprived of our care so much, that they needed attention from one that could feel an interest for them. I left them, with a mother's keenest feelings, and thought, as I parted with them, that I might not be permitted to return to them alive. I was assured by one of the sisters, that my children need not trouble my mind, that they would have especial care for them. I rode in much suffering to Monterey, coughing almost incessantly.

Sabbath morning we went into a grove to have a season of prayer. We were soon to go to the tent, and I was so weak that it was impossible for me to sit up long at a time. We felt like pleading with the LORD for his sustaining grace. We there committed my case to Him who while on earth was ever touched with human woe, and claimed the promises for strength and grace. The Spirit of the LORD rested upon me, and with a firm trust in the promises of GOD, we went to the meeting. I bore my testimony during that meeting five times, and continued to grow stronger. My cough did not leave me at once, yet I knew

the LORD had given me strength as I needed it; for nothing but his power could have carried me through that meeting.

When I returned home, I found that my children had been neglected by those who had assured me that they should be cared for. I felt grieved. My greatest anxiety had been for my children, to bring them up free from evil habits. Our work had been to travel, and then write and publish. Henry had been from us five years, and Edson had received but little of our care. For years at Rochester, our family was very large, and our home like a tavern, and we from home much of the time. I often felt grieved as I thought of others who would not take burdens and cares, who could ever be with their children, to counsel and instruct them, and to spend their time almost exclusively in their own families. And I have inquired, Does GOD require so much of us, and leave others without burdens? Is this equal? Are we to be thus hurried on from one care to another, one part of the work to another, and have but little time to bring up our children? Many nights, while others have been sleeping, have been spent by me in bitter weeping. I would plan and frame some course more for the advantage of my children, then objections would arise which would sweep away these calculations. I was keenly sensitive to wrongs in my children, and every wrong they commit-

ted brought on me such heart ache as to affect my health.

I have wished that some mothers could be circumstanced for a short time as I have been for years, then they would prize the blessings they enjoy, and could better sympathize with me in my privations. We have prayed and labored for our children, and have restrained them. We have not neglected the rod, but before using it have first labored to have them see their faults, and then have prayed with them. We have our children understand that we should merit the displeasure of GOD, if we excused them in sin. And our efforts have been blessed to the good of our children. Their greatest pleasure is to please us. They are not free from faults, but we believe that they will yet be numbered with the lambs of CHRIST'S fold.

CHAPTER XXX.

The West.

In 1855 I was shown the danger of those brethren who moved from the East to the West of becoming worldly minded, and warnings were given me for them. I saw that it was right that some of the brethren East should move West; that the brethren in those rug-

ged, New England States have more experience, and are more accustomed to endure trials and hardships than the brethren West; and that it is in the order of GOD that some move West. But there are those who have it in their minds to move West for the sake of gain. This should not be their object. Their object should be to glorify GOD, and advance his cause. And to accomplish this, they must live out their faith, and show that they regard the present truth above everything else. I saw that it would be in the order of GOD for brethren in the East to associate with those West, and if they were standing in the counsel of GOD, they could be of great benefit to the brethren West by their example and experience.

I saw that those who move West should be like men waiting for their LORD. "Be a living example," said the angel, "to those in the West. Let your works show that you are GOD'S peculiar people, and that you have a peculiar work, the last message of mercy to the world. Let your works show to those around you that this world is not your home." I saw that those who have entangled themselves should go free, break the snare of the Enemy. Lay not up treasure upon earth, but show by your lives that you are laying up treasure in heaven. If GOD has called thee West, he has a work for thee to do, an exalted work.

Let your faith and experience help those who have not a living experience. Let not the attraction be to this poor, dark world, but let it be upward to GOD, glory and heaven. Let not the care and perplexity of farms here engross the mind, but contemplate Abraham's farm. We are heirs to that immortal inheritance. Wean your affections from earth, and dwell upon heavenly things.

If those moving from the East to the West had regarded these warnings, and had stood in the counsel of GOD, he would have wrought through them to the salvation of many souls. But many who moved West have set an example of love for this world and covetousness, and their works have shown that their object in settling West was for gain, and not to save souls. The special frown of GOD has rested upon those who have taken this course, especially upon some the LORD had called into the gospel field.

Soon after we embraced the view that the testimony to the Laodicean church applied to this time, we visited Round Grove, Ills. I will here give an extract from a letter written to Bro. Howland's family, Nov. 23, 1856.

"We are now at Bro. E.'s. Many hundred miles separate us. We have had some interesting seasons since we came to this place. There is quite a settlement of Sabbath-keepers here, from Vermont, New York and Michigan.

They have been in a low state. GOD has afflicted Bro. E., and removed his wife. Three times she was reproved by vision, and the third time I was shown if she did not stand out of her husband's way, that he might be free to teach perishing souls the truth, GOD would move her out of the way. It is even so; she sickened and died. Her passage to the tomb was dark. O, it is dangerous to stand in the way of the work of GOD, and choose our own selfish course. Our GOD is merciful, yet he will not bear always. His tender Spirit is easily grieved. If ever I felt like moving carefully it is now. We must walk softly before the LORD. I feel anxious to have JESUS with me. If he goes before us, we can be of some use to others, and do good. We came to this place with trembling, but the LORD has wrought for us. We have had victory in our seasons of prayer, and victory in meeting. The melting power of GOD rests upon the hearers. The testimony to the Laodiceans has had an effect here.

"Last Sabbath all felt like seeking for vital godliness. After the meeting closed, Bro. and Sr. S. came to spend the evening with us. Their two eldest daughters accompanied them. The Spirit of the LORD led us out in earnest supplication for them. The LORD touched their hearts, and they wept and confessed their sins and prayed before the LORD, and before

rising they decided to give up the world, its pride and folly, and turn to the LORD with all their hearts. It was a scene of rejoicing for the parents. They were unable to express their deep gratitude to GOD. Heaven seemed very near. It was a confessing, melting season. All seemed anxious to humble themselves before GOD, and manifest a zeal in repenting of their sins, that the SAVIOUR might come in to their hearts and sup with them and they with him.

"JESUS lives to-day, and we can rejoice in a whole SAVIOUR. It was a whole SAVIOUR that died on Calvary's cross; a whole sacrifice that was made for us; and it is our privilege to accept and enjoy a whole and free salvation. Do not let us compare ourselves with others. A true and living Pattern is given us, which is perfect. Let us look away from all others, and imitate that Pattern. "He that gathereth not with me, scattereth abroad." O let us gather with CHRIST, and imitate his lovely example and character. GOD requires the whole heart. He has purchased it. It is his property. Withhold not from CHRIST that which belongs to him. Are our affections divided? Let them be so no more. Let our words and actions tell for GOD. We are seeking for glory, honor, immortality, eternal life. What a glorious hope is ours! Salvation is what we must have. Life, spiritual life, pray for it,

wrestle for it. It is our privilege to enjoy it. We cannot glorify GOD with a dead faith. I have made my mark high for heaven and eternal life."

We labored some weeks in Round Grove, and the LORD blessed our efforts. In a vision given me there, I was shown the state of those brethren who had moved to Wawkon, Iowa. Nearly all of them were in darkness, opposed to the work of GOD. Their sympathy was withdrawn from the *Review* Office, and from the church of GOD generally. Satan had planted the seeds of dissatisfaction, and the fruit was ripening. It was what might be called a more respectable "Messenger party."

I saw that they needed help, that Satan's snare must be broken, and precious souls rescued. I did not see that it was our duty to go to them, but as I had been shown their condition, I felt anxious to go. It was a great distance, and in the winter. It was exceedingly difficult, and somewhat dangerous a journey, yet I felt urged on, to go to Wawkon. My mind could not be at ease until we decided to go trusting in the LORD. It was then good sleighing. Preparations were made to go with two horses and a sleigh, but it rained for twenty-four hours, and the snow was fast disappearing. My husband thought the journey must be given up. My mind could not rest. It was agitated concerning Wawkon. Bro. H. said to

me, "Sr. White, what about Wawkon?" Said I, "We shall go." "Yes," said he, "if the LORD works a miracle." Many times that night I was at the window watching the weather, and about day-break there was a change, and it commenced snowing. The next night about five o'clock, we were on our way to Wawkon, brethren E. and H., husband and self. We held meetings with the brethren at Green Vale, Ills., and were there blocked in nearly a week with a severe snow-storm. Thursday we ventured to pursue our journey. Weary, cold and hungry, we called at a hotel a few miles from the Mississippi river. The next morning, about four o'clock, it commenced raining. We felt urged on, and rode through the rain, while the horses broke through the snow at almost every step. We made many inquiries about crossing the river, but none gave us encouragement that we could cross. The ice was mostly composed of snow, and there lay upon the top of it one foot of water. When we reached the river Bro. H. arose in the sleigh and said, "Is it Iowa, or back to Illinois? We have come to the Red sea, shall we cross?" We answered, "Go forward, trusting in Israel's GOD." We ventured upon the ice, praying as we went. We were carried safely across, and as we ascended the Iowa bank of the river, we united in praising the LORD. A number told us after we crossed, that no amount of money

would have tempted them to cross, and that a number had broken in. They could not save their teams, and barely escaped with their lives. We rode that afternoon six miles from Dubuque. The Sabbath was drawing on, and we put up at a hotel to rest over the Sabbath. In the evening we united in singing some of our best hymns. The boarders collected to listen, and Bro. E. hung up the chart and gave a short lecture. They invited us to call on our return, saying they would warrant us a house, and a good congregation.

Sunday, we continued our journey. I never witnessed so cold weather. The brethren would watch each other to see if they were freezing. And we would often hear, "Brother, your face is freezing, you had better rub the frost out as soon as possible!" "Your ear is freezing!" "Your nose is freezing!" I found my coon-skin robe of real service.

We reached Wawkon Wednesday night, and found nearly all of the Sabbath-keepers sorry that we had come. Much prejudice existed against us, for much had been said concerning us calculated to injure our influence. We know that the LORD had sent us, and that he would there take the work into his own hands. Satan had put his hand in among the company at Wawkon, to mould their minds to suit himself.

Our earnest prayers went up to GOD for him

to work and reveal his power, and we felt like patiently waiting his salvation. At an evening meeting I was taken off in vision. The power of GOD fell upon the company. Every one was constrained to acknowledge that it was of GOD. I related what the LORD gave me for that people, which was, "Return unto me, and I will return unto thee, and heal all thy backslidings. Tear down the rubbish from the door of thy heart, and open the door, and I will come in and sup with thee, and thou with me."

I saw that if they would clear the way, and confess their wrongs, JESUS would walk through our midst in power. Sr. L. began to confess in a clear, decided manner, and said she thought they had got away where we could not find them; but she was glad that we had come. As she confessed, the flood-gates of heaven seemed suddenly opened, I was prostrated by the power of GOD. Sr. H. N. S. fell from her chair helpless. It seemed to be an awful, yet glorious place. I had no strength for two hours, but seemed to be wrapped in the glory of GOD. A great work was accomplished that night. The meeting held past midnight.

The next day the meeting commenced where it left off the night before. All who had been blessed retained the blessing. They had not slept much, for the Spirit of GOD rested upon

them through the night, and they came with it to the meeting. Confessions were made of their disunion of feelings with us, their wrong feelings, and their backslidden state. Others were slain by the power of GOD that day. Our meeting continued without intermission from ten o'clock A. M. until five o'clock P. M. Bro. J. N. A. was prostrated by the power of GOD, and lay helpless some time. He felt thankful, he said, that we had come, and believed that the LORD had sent us.

In the evening the labor left us who had come to the place, and the brethren and sisters in Wawkon had the burden rolled upon them, and they labored for each other with zeal and with the power of GOD upon them. Countenances that looked sad when we came to the place, now shone with the heavenly anointing. It seemed that angels from heaven were passing from one to the other in the room, to finish the good work which had commenced. Bro. J. N. L., who had left the work to which GOD had called him, and had begun to work at his trade, cried out, that he had laid up his hammer, that he had driven the last nail. We soon bid our brethren in Wawkon farewell, and started on our homeward journey. Bro. J. N. L. was again at liberty to labor in the gospel field.

I have since been shown the snare Satan had contrived to overthrow those at Wawkon, and

then through their influence, affect others. A disaffected party had settled in W., and honest souls, ignorant of their state of feelings, and reposing confidence in them, felt that it would be a great blessing to enjoy their society, but they were sadly disappointed. Instead of finding freedom, it was bondage. With some, there was a selfish desire for gain, a close, penurious spirit, and they took a course to injure the cause of GOD, and bring reproach upon the truth. Bro. J. N. L. in discouragement had gone to work at his trade. He was just about to purchase land, and make it his home there, when we visited the place. Satan had prepared things to his own mind. But the LORD sent us to the place in season to break Satan's snare, that the captives might be released.

CHAPTER XXXI.

The Laodicean Testimony.

In the spring of 1857, I accompanied my husband on a tour East. His principal business was to purchase the Power Press. We held conferences on our way to Boston, and on our return. This was a discouraging tour. The testimony to the Laodicean church was generally received; but some in the East were making bad use of it. Instead of applying it

to their own hearts, so as to be benefited by it themselves, they were using the testimony to oppress others. A few taught that the brethren must sell all out before they could be free, while some others dwelt much upon dress, carrying the subject to an extreme, and with a few others there was a narrowing up of the work of the third message, and following of impressions, and casting fear upon the conscientious. These things have had a blighting influence, and have caused us to lay down our testimony on the subject almost entirely.

The design of the message to the Laodiceans was to rid the church of just such fanatical influences; but the effort of Satan has been to corrupt the message, and destroy its influence. He would be better pleased to have fanatical persons embrace the testimony, and use it in his cause, than to have them remain in a lukewarm state. I have seen that it was not the design of the message to lead brother to sit in judgment over his brother, to tell him what to do, and just how far to go; but for each individual to search his own heart, and attend to his own individual work. It is the work of the angels to watch the development of character, and weigh moral worth. The following is from Testimony to the Church, No. 5, pp. 4–11:

I saw that the testimony to the Laodiceans applied to GOD'S people at the present time, and the reason it has not accomplished a great-

er work, is because of the hardness of their hearts. But GOD has given the message time to do its work. The heart must be purified from sins which have so long shut JESUS out. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of GOD were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It was designed to arouse the people of GOD, to discover to them their backslidings, and lead to zealous repentance, that they might be favored with the presence of JESUS, and be fitted for the loud cry of the third angel. As this message affected the heart it led to deep humility before GOD. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of GOD began to rise, and his people were acquainted with their position.

If the counsel of the True Witness had been fully heeded, GOD would have wrought for his people in greater power. The efforts made since the message has been given have been blessed of GOD, and many souls have been brought from error and darkness to rejoice in the truth. I saw that GOD would prove his

people. Patiently JESUS bears with them, and does not spue them out of his mouth in a moment. Said the angel, "GOD is weighing his people." If the message had been of as short duration as many of us supposed, there would have been no time for GOD'S people to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, excited their fears, but did not accomplish the work GOD designed it should. GOD reads the heart. Lest his people should be deceived in regard to themselves, he gives them time for the excitement to wear off, and he proves them to see if they will obey the counsel of the True Witness.

GOD leads his people on step by step. He brings them up to different points which are calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested, and tried a little closer. If the professed people of GOD find their hearts opposed to the straight work of GOD, it should convince them that they have a work to do to overcome, or be spued out of the mouth of the LORD. Said the angel, "GOD will bring his work closer and closer to test them, and prove every one of his people." Some are willing to receive one point, but when GOD brings them to another testing point, they shrink from it and

stand back, because they find it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out JESUS. They prize something higher than the truth, and their hearts are not prepared to receive JESUS. Individuals are tested and proved a length of time to see if they will sacrifice their idols, and heed the counsel of the True Witness. If they will not be purified through obeying the truth, and overcome their selfishness, their pride and evil passions, the angels of GOD have their charge, "They are joined to their idols, let them alone," and they pass on to their work, leaving them with their evil traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will be fitted by the latter rain for translation.

GOD proves his people in this world. This is the fitting up place to appear in his presence. Here, in this world, in these last days, individuals will show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. It will elevate the receiver, and make him noble-hearted and generous, like his divine LORD. But if the evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride and evil passions.

The heart is deceitful above all things, and desperately wicked. Professors of religion are not willing to closely examine themselves to see whether they are in the faith, and it is a fearful fact that many are leaning on a false hope. Some lean upon an old experience they had years ago; but when brought down to this heart-searching time, when all should have a daily experience, they have nothing to relate. They seem to think a profession of the truth will save them. When those sins which GOD hates are subdued, JESUS will come in and sup with you and you with him. You will then draw divine strength from JESUS, and you will grow up in him, and be able with holy triumph to say, Blessed be GOD who giveth us the victory through our LORD JESUS CHRIST. It would be more pleasing to the LORD if lukewarm professors of religion had never named his name. They are a continual weight to those who would be faithful followers of JESUS. They are a stumbling-block to unbelievers, and evil angels exult over them, and taunt the angels of GOD with their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to GOD with their lips, while their heart is far from him.

I was shown that some of the people of GOD imitate the fashions of the world, and are fast losing their peculiar, holy character, which should distinguish them as GOD'S people. I

was pointed back to GOD'S ancient people, and then was led to compare their apparel with the mode of dress in these last days. What a difference! What a change! Then the women were not so bold as now. When they went in public they covered their face with a vail. In these last days fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control, who "being past feeling (without any conviction of the Spirit of GOD), have given themselves over unto lasciviousness to work all uncleanness with greediness." If GOD'S professed people had not departed greatly from him, there would now be a marked difference between their dress and that of the world. The small bonnets, exposing the face and head, show a lack of modesty. The hoops are a shame. The inhabitants of earth are growing more and more corrupt, and the line of distinction must be more plain between them and the Israel of GOD, or the curse which falls upon worldlings will fall upon GOD'S professed people.

I was directed to the following scriptures. Said the angel, They are to instruct GOD'S people. 1 Tim. ii, 9, 10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women pro-

fessing godliness) with good works." 1 Pet. iii, 3–5. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of GOD of great price. For after this manner in the old time, the holy women also who trusted in GOD, adorned themselves."

Young and old, GOD is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. You are poor, and miserable, and blind, and naked. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart, and soon the word will be spoken to the angels of GOD concerning you, as was given concerning Eli's house, that your sins shall not be purged with sacrifice nor offering for ever. Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from JESUS. They know not what it is to be renewed by the grace of GOD. They have no living experience for themselves in the things of GOD. And I saw that the LORD was whetting his sword in heaven to cut them down. O that

every cold, lukewarm professor could realize the clean work that GOD is about to make among his professed people. Dear friends, do not deceive yourselves concerning your condition. You cannot deceive GOD. Says the True Witness, "I know thy works." The third angel is leading up a people, step by step, higher and higher. At every step they will be tested.

CHAPTER XXXII.

Systematic Benevolence.

The plan of Systematic Benevolence is pleasing to GOD. I was pointed back to the days of the apostles, and saw that GOD laid the plan by the descent of his Holy Spirit, and by the gift of prophecy counseled his people in regard to a system of benevolence. All were to share in this work of imparting of their carnal things to those who ministered unto them in spiritual things. They were also taught that the widows and fatherless had a claim upon their charity. Pure and undefiled religion is defined, to visit the widows and fatherless in their affliction, and to keep unspotted from the world. I saw it was not merely to sympathize with them in their affliction by comforting words, but to aid them, if needy, with their

substance. GOD has given health to young men and women, and they can obtain a great blessing by aiding the widow and fatherless in their affliction. I saw that GOD required young men to sacrifice more for the good of others. He claims more of them than they are willing to perform. If they keep themselves unspotted from the world, cease to follow its fashions, and lay by that which the lovers of pleasure spend in useless articles to gratify pride, and give it to the worthy afflicted ones, and to sustain the cause, they will have the approval of Him who says, "I know thy works."

There is order in heaven, and GOD is well pleased with the efforts of his people in trying to move with system and order in his work. I saw that there should be order in the church of GOD, and arrangement in regard to carrying forward successfully the last great message of mercy to the world. GOD is leading his people in the plan of Systematic Benevolence, and this is one of the very points which will cut the closest with some, to which GOD is bringing up his people. To them this point cuts off the right arm, and plucks out the right eye, while to others it is a great relief. To noble, generous souls the demands upon them seem very small, and they cannot be content to do so little. Some have large possessions, and if they lay by them in store for charitable purposes as GOD has prospered them, it seems to them like

a large sum. The selfish heart clings as closely to a little offering as to a larger one, and makes the small offering look very large. I was pointed back to the commencement of this last work. Then some who loved the truth could consistently talk of sacrificing. They devoted much to the cause of GOD to send the truth to others. They have sent their treasure beforehand to heaven. Brethren, you who have received the truth at a later period, and have large possessions, GOD has called you into the field, not merely that you may enjoy the truth, but that you may aid with your substance in carrying forward this great work. And if you have an interest in this work, you will venture out, and invest something in it, that others may be saved by your efforts, and you reap with them the final reward. Great sacrifices have been made, and privations endured to place the truth in a clear light before you. Now GOD calls upon you, in your turn, to make great efforts, and to sacrifice in order to place the truth before those who are in darkness. GOD requires this. You profess to believe the truth; let your works testify to the fact. Unless your faith works, it is dead. Nothing but a living faith will save you in the fearful scenes which are just before you.

I saw that it was time that those who have their large possessions begin to work fast. It is time they were not only laying by them in

store as GOD *is now* prospering them, but as he HAS prospered them. Plans were especially laid in the days of the apostles that some should not be eased and others burdened. Arrangements were made that all should share equally in the burdens of the church of GOD according to their several ability. Said the angel, The axe must be laid at the root of the tree. If the heart is wrapt in earthly treasures, like Judas they will complain. His heart coveted the costly ointment poured upon JESUS, and he sought to hide his selfishness under a pious, conscientious regard for the poor. "Why was not this ointment sold for three hundred pence and given to the poor?" He wished he had the ointment in his possession; it would not thus be lavished upon the SAVIOUR. He would apply it to his own use; sell it for money. He prized his LORD just enough to sell him to wicked men for a few pieces of silver. As Judas brought up the poor as an excuse for his selfishness, professed christians, whose hearts are covetous, will seek to hide their selfishness under a put-on conscientiousness. O, they fear Systematic Benevolence is getting like the nominal churches! Let not your left hand know what your right hand doeth! They seem conscientious to follow exactly the Bible as they understand it in this matter; but they entirely neglect the plain declaration of CHRIST, "Sell that ye have and give alms."

"Take heed that ye do not your alms before men to be seen of them." Some think this text teaches that they must be secret in their works of charity. And they do but very little, excusing themselves, because they do not know just how to give. But JESUS explained it to his disciples as follows: "Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward." They gave to be regarded noble and generous by men. They received praise of men, and JESUS taught his disciples that it was all the reward they would have. With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of JESUS to his disciples was to rebuke those who wished to receive glory of men. They performed their alms-giving upon some very public gathering; and before doing this, a public proclamation was made of their generosity before the people, and many gave large sums merely to have their names exalted by men. And the means given in this manner was often extorted from others by oppressing the hireling in his wages, and grinding the face of the poor.

Then I was shown that this scripture does not apply to those who have the cause of GOD

at heart, and use their means humbly to advance it. I was directed to these texts: "Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in heaven." "By their fruits ye shall know them." I was shown that scripture testimony will harmonize, when it is rightly understood. The good works of the children of GOD are the most effectual preaching the unbeliever has. He thinks there must be strong motives that actuate the christian to deny self, and with his possessions, try to save his fellow man. It is unlike the spirit of the world. Such fruits testify that they are genuine christians. They seem to be constantly reaching upward to a treasure that is imperishable.

In every gift and offering there should be a suitable object before the giver—not to uphold any in idleness—not to be seen of men or to get a great name—but to glorify GOD by advancing his cause. Some make large donations to the cause of GOD, but their brother who is poor may be suffering close by them, and they do nothing to relieve him. Little acts of kindness imparted to their brother in a secret manner would bind their hearts together, and would be noticed in heaven. I saw that the rich should make a difference in their prices and their wages to the afflicted and widows, and the worthy poor among them. But I saw it was too often the case that the poor were taken advan-

tage of, and the rich reap the advantage, if there is any to be gained, and the last penny is exacted for every favor. It is all written in heaven. "I know thy works."

The greatest sin which now exists in the church is covetousness. GOD frowns upon his professed people for their selfishness. His servants have sacrificed their time and their strength to carry them the word of life, and many have prized it just as highly, and no more, as their works have shown. If they can help the servant of GOD just as well as not, they sometimes do it; but he is often left to pass on, and but little done for him. But if they employ a day laborer, he must be paid full wages. But the self-sacrificing servant of GOD labors for them in word and doctrine; he carries the heavy burden of the work on his soul; he patiently shows from the word of GOD the dangerous errors which are hurtful to the soul; he enforces the necessity of immediately tearing up the weeds which choke the good seed sown; he brings out of the storehouse of GOD'S word things new and old to feed the flock of GOD. All acknowledge that they have been benefited; but the poisonous weed, covetousness, is so deeply rooted they let the servant of GOD leave them without administering of their temporal things. They have prized his wearing labor just as highly as they act. Says the True Witness, "I know thy works."

I saw that GOD'S servants are not placed beyond the temptations of Satan. They are often fearfully beset by the enemy, and have a hard battle to fight. If they could be released from their commission, they would gladly labor with their hands. Their labor is called for by their brethren ; but when they see it so lightly prized, they are depressed. True, they look to the final settlement for their reward, and this bears them up, but their families must have food and clothing. Their time belongs to the church of GOD. It is not at their own disposal. They sacrifice the society of their families to benefit others, and there are those who are benefited by their labors who are indifferent to their wants. I saw that it was doing injustice to such, to let them pass on and deceive themselves. They think they are approved of GOD, when he despises their selfishness. Not only will these selfish ones be called to render an account to GOD how they have used their LORD'S money ; but all the depression, and heart-aching feelings they have brought upon GOD'S chosen servants, which have crippled their efforts, will be set to their account.

The True Witness declares, "I know thy works." The selfish, covetous heart will be tested. Some are not willing to devote to GOD a very small portion of the increase of their earthly treasure. They would start back with horror if you should speak of the principal.

What have they sacrificed for GOD? Nothing. They profess to believe that JESUS is coming; but their works deny their faith. Every individual will live out all the faith he has. False-hearted professor, JESUS knows thy works. He hates your stinted offerings and lame sacrifices.

CHAPTER XXXIII.

Vision at Monterey.

October, 1857, we visited the church at Monterey, Mich. There was an evening meeting appointed at the school-house near Bro. George Lay's, and an expectation to hear preaching. My husband went to the house feeling that he had nothing for the people. He told the brethren on the way that he could not decide on any subject and wished them to select. A hymn was sung, and my husband prayed with much freedom. After singing again my husband gave liberty to others to improve the time. I felt impressed to speak, and was greatly blest in speaking, and sat down, and was soon lost to earthly things. For further description of that meeting I copy the following from my husband's report in *Review* for Oct. 22, 1857:

"When seated, Mrs. W. began to praise the LORD, and continued rising higher and higher

in perfect triumph in the LORD, till her voice changed, and the deep, clear shouts of Glory! Hallelujah! thrilled every heart. She was in vision. Unknown to us there was a poor, discouraged brother present, who had thrown his armor down, in consequence, in part at least, of neglect by his wealthy brethren, and was returning to strong habits which threatened the happiness of himself and family. A most touching and encouraging message was given for him. By the grace of GOD he raised his head that very evening, and he and his good wife are again happy in hope. Monterey church will never forget that evening. At least they never should."

After we returned home I stated to my husband that I was impressed that something of great importance was shown me at Monterey, which was not yet clear to my mind. One night, a little past midnight, I awoke, and all was clear. I arose, and, while my husband slept, wrote the following:

At Monterey, Oct. 8, 1857, I was shown in vision that the condition of many Sabbath-keepers was like the young man who came to JESUS to know what he should do to inherit eternal life.

"And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is

none good but one, that is GOD: but, if thou wilt enter into life, keep the commandments. He saith unto him, Which? JESUS said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up; what lack I yet? JESUS said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions.

"Then said JESUS unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of GOD. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But JESUS beheld them, and said unto them, With men this is impossible, but with GOD all things are possible." Matt. xix, 16–26.

JESUS quoted five of the last six commandments to the young man, also the second great commandment, on which the last six commandments hang. These mentioned he thought he

had kept. JESUS did not mention the first four commandments, containing our duty to GOD. In answer to the inquiry of the young man, What lack I yet? JESUS said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

Here was his lack. He failed of keeping the first four commandments, also the last six. He failed of loving his neighbor as himself. Said JESUS, "Give to the poor." JESUS touches his possessions. "Sell that thou hast, and give to the poor." In this direct reference he pointed out his idol. His love of riches was supreme, therefore it was impossible for him to love GOD with all his heart, with all his soul, with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellow men. He did not love his neighbor as himself, therefore he failed to keep the last six commandments. His heart is on his treasure. It is swallowed up with his earthly possessions. He loves his possessions better than GOD, better than the heavenly treasure. He heard the conditions from the mouth of JESUS. If he would sell and give to the poor, he should have treasure in heaven. Here was a test of how much higher he prized eternal life than his riches. Did he eagerly lay hold of the prospect of eternal life? Did he earnestly strive to remove the obstacle that was in his

way of having a treasure in heaven? O, no. "He went away sorrowful, for he had great possessions."

I was pointed to these words, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of GOD." Said JESUS, "With men this is impossible, but with GOD all things are possible." Said the angel, "Will GOD permit the rich men to keep their riches, and yet they enter into the kingdom of GOD?" Said another angel, "No, never."

I saw that it was GOD'S plan that these riches should be used properly, and distributed to bless the needy, and to advance the work of GOD. I saw that if men love their riches better than their fellow men, better than GOD, or the truth of his word, and their hearts are on their riches, they cannot have eternal life. They would rather yield the truth, than sell and give to the poor. Here they are proved to see how much GOD is loved, how much th truth is loved, and like the young man in the Bible, many go away sorrowful, because they cannot have their riches and a treasure in heaven too. They cannot have both. They venture to risk their chance of eternal life for a worldly possession.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of GOD." Then I saw that

with GOD all things are possible. Truth set home to the heart by the Spirit of GOD, will crowd out the love of riches. The love of JESUS and riches cannot dwell in the same heart. The love of GOD so far surpasses the love of riches that the possessor breaks away from his riches and transfers his affections to GOD. Then he is led through his love to GOD, to administer to the wants of GOD'S cause. It is his highest pleasure to make a right disposition of his LORD'S goods. Love to GOD and his fellow men predominates, and he holds all that he has as not his own, and faithfully discharges his duty as GOD'S steward. Then can he keep the first four commandments, and the last six. "Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." In this way it is possible for a rich man to enter the kingdom of GOD. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first."

Here is the reward for those who sacrifice for GOD. They receive an hundred-fold in this life, and shall inherit everlasting life. But many, I saw, that are first, shall be last, and the last shall be first. I was shown those

who receive the truth, but do not live it. They cling to their possessions, and are not willing to distribute of their substance to advance the cause of GOD. They have no faith to venture and trust GOD. Their love of this world swallows up their faith. GOD has called for a portion of their substance, but they heed it not. They reason thus, that they have labored hard to obtain what they have, and they cannot lend it to the LORD, for they may come to want. "O, ye of little faith!" That GOD who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He that has numbered the hairs of their heads, will care for them, and in the days of famine they will be satisfied. While the wicked are perishing all around them for want of bread, their bread and water will be sure. Those who will still cling to their earthly treasure, and will not make a right disposition of that which is lent them of GOD, will lose their treasure in heaven, lose everlasting life.

I saw that GOD in his providence has moved upon the hearts of some of those who have riches, and has converted them to the truth, that they with their substance may assist to keep his work moving. And if those who are wealthy will not do this, if they do not fulfill the purpose of GOD, he will pass them by, and raise up others to fill their places who will fulfill his purpose, and with their possessions glad-

ly distribute to meet the necessities of the cause of GOD. In this they will be first. GOD will have those in his cause who will do this.

I saw that GOD could send means from heaven to carry on his work; but this is out of his order. He has ordained that men should be his instruments, that as a great sacrifice was made to redeem them, they should act a part in this work of salvation, by making a sacrifice for each other, and by thus doing show how highly they prize the sacrifice that has been made for them.

I was directed to James v. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The LORD calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love of the world is greater than their love of the truth, the love of their fellow-men, or their love to GOD. He has called for their substance, but they selfishly, covetously retain what they

have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for GOD. The LORD has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of GOD. The work is closing; the rich men have kept their riches, their large farms, their cattle, &c. Their means are not wanted then, and I saw the LORD turn to them in anger, in wrath, and repeat these words: "Go to, now, ye rich men!" He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, "Go to, now, ye rich men."

Oh! I saw it was an awful thing thus to be let go by the LORD. A fearful thing to hold on to a perishable substance here, when he has told you, if you will sell and give alms, you can lay up treasure in heaven.

I was shown that as the work was closing up, and the truth going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of GOD, begging them to accept it. The answer from the servants of GOD is, Go to, now, ye rich men. Your means are not needed. You withheld it when you could do good with it in advancing the cause of GOD. The needy have

suffered, they have not been blessed by your means. GOD will not accept your riches now. Go to, now, ye rich men!

Then I was directed to these words: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the LORD of Sabaoth."

I saw that GOD was not in ALL the riches that have been obtained. Satan has much more to do with it than GOD. It has, much of it, been obtained by oppressing the hireling in his wages. The natural, covetous, rich man has obtained these riches by grinding down the hireling, and taking advantage of individuals where he could, and adding to his treasure here, that will eat his flesh as it were fire. A strictly honest, honorable course has not been taken by some. Such must work fast and take a very different course to redeem the time.

I saw that many Sabbath-keepers are at fault here. Advantage is taken even of their poor brethren, and those who have of their abundance exact more than the real worth of things, more than they would pay for the same, while these same brethren are embarrassed and distressed for want of means. GOD knows all these things. Every selfish act, every covetous extortion, will bring its reward.

I saw it was cruel and unjust to have no consideration of a brother's situation. If he is distressed, or poor, yet doing the best he can, allowance should be made for him, and even the full value of the things he may purchase of the wealthy should not be exacted; but they should have bowels of compassion for him. GOD will approve of such kind acts, and the doer will not lose his reward. But I saw a fearful account will stand against many Sabbath-keepers for close, covetous acts.

I was pointed back, and saw when there were but few that listened to, and embraced the truth, they had not much of this world's goods. The wants of the cause were divided among a very few. Then there was a necessity for houses and lands to be sold and obtain cheaper to serve them as a shelter or home, while their means were freely and generously lent to the LORD to publish the truth, and to otherwise aid in advancing the cause of GOD. As I beheld these self-sacrificing ones, I saw they had endured privation for the benefit of the cause. I saw an angel standing by them pointing them upward, and saying these words, "Ye have bags in heaven! Ye have bags in heaven that wax not old! Endure unto the end, and great will be thy reward!"

I saw that GOD had been moving on hearts. The truth that a few sacrificed so much for, in order to get it before others, has triumphed,

and multitudes have laid hold of it. GOD has in his providence moved upon those that have means and has brought them into the truth, that as the work of GOD increases, the wants of the cause may be met. Much means are brought into the ranks of Sabbath-keepers.

I saw that at present GOD did not call for the houses his people need to live in, unless expensive houses are exchanged for cheaper ones. But if those who have of their abundance do not hear his voice, and cut loose from the world, and dispose of a portion of their property and lands, and sacrifice for GOD, he will pass them by, and call for those who are willing to do anything for JESUS, even to sell their homes to meet the wants of the cause. GOD will have a free-will offering. Those who give must esteem it a privilege to do so.

I have seen that some give of their abundance, but they feel no lack. They do not particularly deny themselves of anything for the cause of CHRIST. They still have all that heart can wish. They give liberally and heartily. GOD regards it, and the action and motive is known, and strictly marked by him. They will not lose their reward. You that cannot bestow so liberally, must not excuse yourselves, because you cannot do as much as some others. Do what you can. Deny yourself of some article that you can do without, and sacrifice for the cause of GOD. Like the

widow, cast in your two mites. You will actually give more than all those who have given of their abundance. And you will know how sweet it is to give to the needy, to deny self, and sacrifice for the truth, and lay up treasure in heaven.

I was shown that the young, especially young men, who profess the truth have yet a lesson of self-denial to learn. I saw that if they made more sacrifice for the truth, they would esteem the truth more highly. It would affect their hearts, purify their lives, and they would hold it more dear and sacred.

I saw that the young do not take the burden nor feel the responsibility of the cause of GOD. Is it because GOD has excused them? Oh no. I saw that they excuse themselves. They are eased, and others are burdened. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price. A dear sacrifice was made for them, and unless they possess the spirit of self-denial and sacrifice, they can never possess the immortal inheritance.

CHAPTER XXXIV

Young Sabbath-keepers.

August 22, 1857, at the House of Prayer in Monterey, I was shown that many have not yet

heard the voice of JESUS, and the saving message has not taken hold of the soul, and worked a reformation in the life.

Many of the young, I saw, have not the Spirit of JESUS. The love of GOD is not in their hearts, therefore all the natural besetments hold the victory instead of the Spirit of GOD and salvation.

Those who really possess the religion of JESUS, will not be ashamed nor afraid to bear the cross before those who have more experience than they have. They will, if they earnestly long to be right, desire all the help from older christians they can get. Gladly will they be helped by them; and a heart that is warmed by love to GOD will not be hindered by trifles in the christian course. They will talk out what the Spirit of GOD works in. They will sing it out, pray it out. It is the lack of religion, lack of holy living that makes the young backward. Their life condemns them. They know they do not live as christians should, therefore they have not confidence toward GOD, or before the church.

Why the young feel more liberty when the older ones are absent, is, they are with those of *their kind*. Each think they are as good as the other. All fail of the mark, but measure themselves by themselves, and compare themselves among themselves, and have neglected the only perfect and true standard. JESUS is

the true pattern. His self-sacrificing life is our example.

I saw how little the pattern was studied. How little exalted before them. How little do the young suffer, or deny self, for their religion. To sacrifice is scarcely thought of among them. They entirely fail of imitating the pattern in this respect. I saw that this was the language of their lives, Self must be gratified, pride must be indulged. They forget the MAN of *sorrows*, who was acquainted with grief. The sufferings of JESUS in Gethsemane, his sweating as it were *great drops of blood* in the garden, the platted *crown of thorns* that *pierced* his holy *brow*, do not move them. They have become benumbed. Their sensibilities are blunted, and they have lost all sense of the great sacrifice made for them. They can sit and listen to the story of the cross, the cruel nails that were driven through the hands and feet of the SON of GOD. It does not stir the depths of the soul.

Said the angel, "If such should be ushered into the city of GOD, and told that all its rich beauty and glory was theirs to enjoy eternally, they would have no sense of how dearly that inheritance was purchased for them. They would never realize the matchless depths of a SAVIOUR'S love. They have not drank of the cup, nor been baptized with the baptism. Heaven would be marred if such should dwell there.

Those only who have partaken of the sufferings of the SON of GOD, and have come up through great tribulation, have washed their robes and made them white in the blood of the LAMB, can enjoy the indescribable glory and unsurpassed beauty of heaven."

The want of this necessary preparation will shut out the greatest portion of the young professors, for they will not labor earnestly and zealously enough to obtain that rest that remains for the people of GOD. They will not honestly confess their sins, that they may be pardoned and blotted out. These sins in a short time will be revealed in just their enormity. GOD'S eye does not slumber. He knows every sin that is hidden from mortal eye. The guilty know just what sins to confess, that their souls may be clean before GOD.

I saw that JESUS was now giving them opportunity to confess, to repent in deep humility, and purify their lives by obeying and living out the truth. I saw that now was the time for wrongs to be righted, sins to be confessed, or appear before the sinner in the day of GOD'S wrath.

I saw that parents generally put too much confidence in their children, and often when their parents are confiding in them, they are in concealed iniquity. Parents, watch over your children with a jealous care. Exhort, reprove, counsel them when you rise up, and when you

sit down ; when you go out, and when you come in ; " line upon line, precept upon precept, here a little, and there a little." Subdue your children when they are young. With many parents this has been sadly neglected.

I saw that many parents do not take as firm and decided a stand as they should in regard to their children. They suffer them, and (by so-doing) encourage in their children a disposition to be like the world, to love dress, and associate with those that hate the truth, whose influence is poisonous.

I saw that in christian parents there should always be a fixed principle with them to be united in the government of their children. I saw there was a fault in this respect with some parents—a lack of union. The fault is sometimes with the father, but oftener with the mother. The fond mother pets and indulges her children. The father's labor calls him from home often, and from the society of his children. The mother's influence tells. Her example does much towards forming the character of the children.

Some fond mothers excuse wrongs in their children which should not be suffered in them for a moment. The wrongs of the children are sometimes concealed from the father. Articles of dress, or some indulgence is granted by the mother, with the understanding that the father is to know nothing about it ; for he would reprove for these things.

Here is a lesson of deception effectually taught the children. Then if the father discovers these wrongs, vain excuses are made, and but half the truth told. The mother is not open hearted. She does not consider as she should that the father has the same interest in the children as herself, and that he should not be kept ignorant of their wrongs, or besetments that ought to be corrected while young. Things have been covered. The children know the lack of union in their parents. It has its effect. The children begin young to deceive, cover up, tell things in a different light from what they are to their mother, as well as their father. Exaggeration becomes habit. Blunt falsehoods are told with but little conviction, or reproof of conscience.

These wrongs commenced by the mother's concealing things from the father, who has a mutual interest in the character his children are forming. The father should have been consulted freely. All should have been laid open to him. But the opposite course taken to conceal, and hide the wrongs of the children, encourages in them a disposition to deceive, a lack of truthfulness and honesty.

The only hope of these children, whether they profess religion or not, is to be thoroughly converted. Their whole character must be changed. Thoughtless mother, do you know, as you teach your children, that their whole

religious experience is affected by their teaching when young? Subdue them young; learn them to submit to you, and the more readily will they learn to yield obedience to the requirements of GOD. Encourage in your children a truthful, honest disposition. Let them never have occasion to doubt your sincerity and exact truthfulness.

I saw that the young profess, but do not enjoy the saving power of GOD. They lack religion, lack salvation. And O, the idle, unprofitable words they speak. There is a faithful, fearful record kept of them, and mortals will be judged according to the deeds done in the body. Young friends, your deeds, and your idle words are written in the Book. Your conversation has not been on eternal things, but upon this, that, and the other—common, worldly conversation that christians should not engage in. It is all written in the Book.

I saw that unless there was an entire change in the young, a thorough conversion, they may despair of heaven. From what has been shown me there is not more than half of the young who profess religion and the truth, who have been truly converted. If they had been converted, they would bear fruit to the glory of GOD. Many are leaning upon a supposed hope, without a true foundation.

The fountain is not cleansed, therefore the streams proceeding from that fountain are not

pure. Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, all will be right. True godliness is lacking. I would not dishonor my Master so much as to admit that a careless, trifling, prayerless person is a christian. No, a christian has victory over his besetments, over his passions. There is a remedy for the sin-sick soul. That remedy is in JESUS. Precious SAVIOUR! his grace is sufficient for the weakest; and the strongest must also have his grace or perish.

I saw how this grace could be obtained. Go to your closet and there alone plead with GOD. "Create in me a clean heart, O GOD, and renew a right spirit within me." Be in earnest, be sincere. Fervent prayer availeth much. Jacob-like, wrestle in prayer. Agonize. JESUS in the garden sweat great drops of blood; you must make an effort. Do not leave your closet until you feel strong in GOD; then watch, and just as long as you watch and pray, you can keep these evil besetments under, and the grace of GOD can, and will, appear in you.

GOD forbid that I should cease to warn you. Young friends, seek the LORD with all your heart. Come with zeal, and when you sincerely feel that without the help of GOD you perish; when you pant after him as the hart panteth after the water-brooks, then will the LORD strengthen you speedily. Then will your peace

pass all understanding. If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers. Beg of GOD to work in you a thorough reformation, that the fruits of his Spirit may dwell in you, and you shine as lights in the world. Be not a hindrance, or curse to the cause of GOD. You can be a help, a blessing. Does Satan tell you that you cannot enjoy salvation, full and free, believe him not.

I saw it was the privilege of every christian to enjoy the deep movings of the Spirit of GOD. A sweet, heavenly peace will pervade the mind, and you will love to meditate upon GOD and heaven. You will feast upon the glorious promises of his word.

But know first that you have begun the christian course. Know that the first steps are taken in the road to everlasting life. Be not deceived. I fear, yea, I know that many of you know not what religion is. You have felt some excitement, some emotions, but you have never seen sin in its enormity. You have never felt your undone condition, and turned from your evil ways with bitter sorrow. You never have died to the world. You still love its pleasures; you love to engage in conversation on worldly matters. But when the truth of GOD is introduced, you have nothing to say. Why so silent? Why so talkative upon worldly things, and so silent upon the subject that should most

concern you. A subject that should engage your whole soul. The truth of GOD does not dwell in you.

I saw that many were fair in their profession, but within is corruption. Deceive not yourselves, false-hearted professors. GOD looks at the heart. "Out of the abundance of the heart the mouth speaketh." The world, I saw, was in the heart of such, but the religion of JESUS is not there. If the professed christian loves JESUS better than the world, he will love to speak of him, his best friend in whom his highest affections are centered.

He came to their aid when they felt their lost and perishing condition. When weary and heavy laden with sin, they turned unto him. He removed their burden of guilt and sin, took away their sorrow and mourning, and turned the whole current of their affections. The things they once loved, they now hate; and the things they hated, they now love.

Has this great change taken place in you? Be not deceived. I would never name the name of CHRIST, or I would give him my whole heart, my undivided affections. I saw that we should feel the deepest gratitude that JESUS will accept this offering. JESUS demands all. When we are brought to yield to his claims, and give up all, then, and not till then, will he throw around us his arms of mercy. But what do we give, when we give all?

A sin-polluted soul to JESUS, to purify, to cleanse by his blood, and save from death by his matchless love. And yet I saw that some thought it hard to give up all. I am ashamed to hear it spoken of, ashamed to write it.

Do we talk about self-denial? What did CHRIST give for us? When you think it hard that CHRIST requires all, go up to mount Calvary and weep there over such a thought. Behold the hands and feet of your Deliverer torn by the cruel nails, that you may be washed from sin by his own blood.

Those who feel the constraining love of GOD ask not how little may be given, in order to obtain the heavenly reward; they ask not for the lowest standard, but aim at a perfect conformity to the will of their REDEEMER. With ardent desire they will yield *all*, and manifest zeal proportionate to the value of the object they are in pursuit of. What is the object? Immortality, eternal life.

Young friends, many of you are sadly deceived. You have been satisfied with something short of pure and undefiled religion. I want to arouse you. The angels of GOD are trying to arouse you. O, that the important truths in the word of GOD may arouse you to a sense of your danger, and lead you to a thorough examination of yourself. Your heart is yet carnal. It is not subject to the law of GOD, neither indeed can be. This carnal heart must

be changed, and you see such beauty in holiness, that you will pant after it as the hart panteth after the water-brooks. Then you will love GOD, and love his law. Then the yoke of CHRIST will be easy, and his burden light. Although you will have trials, yet these trials, well borne, only make the way more precious. The immortal inheritance is for the self-denying christian.

I saw that the christian should not set too high a value, nor depend too much upon a happy flight of feeling. These feelings are not always true. I saw that it should be the study of every christian to serve GOD from principle, and not be ruled by feeling. By so doing, faith will be brought into exercise, and will increase. I was shown that if the christian lives a humble, self-sacrificing life to GOD, peace and joy in the LORD will be the result. But the greatest happiness experienced, will be in doing others good, in making others happy. Such happiness will be lasting.

I have been shown that many of the young have not a fixed principle to serve GOD. They do not exercise faith. They sink under every cloud. They have no power of endurance. They do not grow in grace. They appear to keep the commandments of GOD. They pray now and then a formal prayer, and are called christians. Their parents are so anxious for them, that they accept anything that appears

favorable, and do not labor with them, and teach them that the carnal mind must die. They encourage the young to come along and act a part, but they fail to lead them to search their own hearts diligently, to examine themselves, and to count the cost of what it is to be a christian. The young come along without sufficiently trying their motives, and profess to be christians.

Says the True Witness, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Satan is willing you should be a christian in name, for you can suit his purposes better. You can have a form and not true godliness, and Satan can use you to decoy others in the same self-deceived way. Some poor souls look to you, instead of looking to the Bible standard. They come up no higher than you; they are as good as you, and are satisfied.

The young are often urged to do duty, to speak, or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing. Let the carnal heart be changed, and it will not be such drudgery, ye cold hearted professors, to serve GOD; and all that love of dress, and pride of appearance will be gone. The time that you spend standing before the glass, to prepare the hair, to please the eye, should be devoted to prayer and searching of heart. There will be no place for

outward adorning in the sanctified heart. But there will be an earnest, anxious seeking for the inward adorning, the Christian graces, the fruits of the Spirit of GOD.

Says the apostle, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of GOD of great price."

Subdue the carnal mind, reform the life, and the poor mortal frame will not be so idolized. If the heart is reformed, it will be seen in the outward appearance. If CHRIST be in us the hope of glory, we shall discover such matchless charms in him that the soul will be enamored. It will cleave to him, choose to love him, and in his admiration self will be forgotten. JESUS will be magnified, adored; and self, abased and humbled.

But a profession without this deep love, is mere talk, dry formality, and heavy drudgery. Many of you may retain a notion of religion in the head, an outside religion, when the heart is not cleansed. GOD looks at the heart; "all things are naked and opened unto the eyes of him with whom we have to do." Will he be satisfied with anything short of truth in the inward parts? Every truly converted soul will carry the unmistakable marks that the carnal mind is subdued.

I speak plainly: I do not think this will discourage a true Christian; and I do not want any of you to come up to the time of trouble without a well grounded hope in your REDEEMER. Determine to know the worst of your case. Ascertain if you have an inheritance on high. Deal truly with your own soul. Remember that a church without spot, or wrinkle, or any such thing will JESUS present to his FATHER.

How are you to know that you are accepted of GOD? Study his word prayerfully. Lay it not aside for any other book. This book convinces of sin. It reveals plainly the way of salvation. It brings to view a bright and glorious reward. It reveals to you a complete SAVIOUR, and teaches you that through his boundless mercy alone can you expect salvation.

Do not neglect secret prayer, for it is the soul of religion. With earnest, fervent prayer plead for purity of soul. Plead as earnestly, as eagerly, as you would for your mortal life, were it at stake. Remain before GOD until unutterable longings are begotten within you for salvation, and the sweet evidence is obtained of pardoned sin.

The hope of eternal life is not to be taken up upon slight grounds. It is a subject to be settled between GOD and your own soul; settled for eternity. A supposed hope, and nothing more, will prove your ruin. Since you are to

stand or fall by the word of GOD, it is to that word you must look for testimony in your case. There you can see what is required of you to become a Christian. Do not lay off your armor, nor leave the battle field until you have obtained the victory, and triumph in your REDEEMER.

CHAPTER XXXV

Visit to Ohio.

In the spring of 1858, we visited Ohio, and attended conferences at Green Springs, Gilboa and Lovett's Grove. Bro. Tillotson took us from Green Springs in his carriage to the places of meeting. At Lovett's Grove the LORD met with us, and his blessing rested upon us. First-day afternoon there was to be a funeral at the school-house where our meetings were held. My husband was invited to give a discourse on the occasion. The people could not all get into the house. My husband was blessed with freedom, and the power of truth seemed to affect the hearers.

When he closed his remarks, I felt urged by the Spirit of the LORD to bear my testimony. As I was led to speak upon the coming of CHRIST and the resurrection and the cheering hope of the Christian, my soul triumphed in GOD. I drank in rich draughts of salvation.

Heaven, sweet heaven, was the magnet to draw my soul upward, and I was wrapt in a vision of GOD'S glory. Many important things were there revealed to me for the church.

I saw that those who profess the truth should hold the standard high, and induce others to come up to it. I saw that some would have to walk the straight path alone. Their companions and children will not walk the self-denying pathway with them. Patience and forbearance should ever characterize the lives of those lone pilgrims, following the example of their blessed Master. They will have many trials to endure, but they have a hope that makes the soul strong, that bears them up above the trials of earth, that elevates them above scorn, derision and reproach. Those who possess a hope like this should never indulge a harsh, unkind spirit. This will only injure their own souls, and drive their friends farther from the truth. Treat them tenderly. Give them no occasion to reproach the cause of CHRIST; but never yield the truth to please any one. Be decided, be fixed, be established, be not of a doubtful mind.

But if your companions and children will not come, if you cannot win them to yield to the claims of truth, make their lives here as pleasant as possible; for all they will ever enjoy will be this poor world. But let not your duty to them interfere with your duty to GOD.

Pursue a straight-forward course. Let nothing they may do or say provoke an angry word from you. You have a hope that will yield you consolation amid the disappointments and trials of life. Your companions and children who will not be induced to tread the narrow, cross-bearing pathway with you, have not this divine consolation. They should have your pity, for this world is all the heaven they will have.

I was shown that all who profess the present truth would be tested and tried. Their love for JESUS' coming will be proved, and manifested to others, whether it is genuine. All, I saw, would not stand the test. Some love this world so much that it swallows up their love for the truth. As their treasures here increase, their interest in the heavenly treasure decreases. The more they possess of this world, the more closely do they hug it to them, as if fearful their coveted treasure would be taken from them. The more they possess, the less do they have to bestow upon others, for the more they have, the poorer they feel. O, the deceitfulness of riches! They will not see and feel the wants of the cause of GOD.

I saw that GOD could rain means from heaven to carry on his work, but he never would do this. It is contrary to his plan. He has entrusted men on earth with sufficient means to carry forward his work, and if all do their du-

ty there will be no lack. But some will not heed the call for their means. They are willing to see the work of GOD go forward. They are anxious to see the cause prosper, provided they can keep their riches, and make no sacrifice, only bestow a trifle now and then, which should cause them shame for its being so little, and so grudgingly bestowed. Said the angel, "GOD loveth a cheerful giver." Individuals who have means are convinced of the truthfulness of our position. They embrace it. They are tested. Opportunities are presented for them to help the cause of GOD with the unrighteous mammon (this world's riches), and make friends that when they should fail here, they may be received into everlasting habitations. But some love this world so well that they will not even for the immortal inheritance sacrifice their treasure here. They harden their hearts, and will not do their part as GOD has prospered them. They are fully tested. The world lives in their hearts, and the truth dies out. They lose the crowns laid up in heaven for them, and GOD raises up others who come up and fill their places, and take their crowns. Men are raised up who consider it a privilege to sacrifice something for JESUS who sacrificed so much for them. I was shown individuals who although they have heard the solemn truths for these last days, and the coming of CHRIST is brought nigh them by the

fulfillment of prophecy, have no thoughts of loosening their grasp of this world. They have no idea of sacrificing their treasure here. O that these covetous ones could get a view of heaven, of its purity, its loveliness, and behold the holy angels engaged in the salvation of man! All heaven astir! Angels are going forth on their mission, descending to watch over the tempted children of GOD, and shield them from the power of the evil angels. And while these angels are descending, others are ascending to bear their tidings for an additional angel to administer relief to this or that lone desponding one who is fiercely buffeted of Satan. Angels are constantly passing, and repassing each other, in their upward and downward flight, fulfilling their mission of love. Would that they could get sight of this. Methinks that they would catch a little of the zeal and fervor of these devoted angels, which they manifest for the salvation of man. It would inspire them with that interest which would call forth effort, and they would cheerfully sacrifice for the salvation of their fellow-man. In addition to this, all the happiness derived from earth, and from a selfish hoarding of earth's treasure, would appear so small and meager compared with the beauty and unsurpassed glory of heaven, that earth's treasures would be eclipsed, and would appear but dross could they win the heavenly treasure. How

strange it looked to me, as I saw that all heaven was interested in our salvation, and then saw the little interest man manifests for his fellow-men. They throw their arms about their treasure here as though it was their SAVIOUR, and could impart unto them eternal life. I was ashamed, distressed, agonized, that such should ever bear the name of disciples, or profess the name of CHRIST. I saw that they should cheerfully say, Here, LORD, is the little of earth's treasures thou hast lent me; take any portion of it; take it all, it is thine. Let me do my part in saving my fellow-men, and let me be raised up with the redeemed to dwell with thee for ever. Tremblingly will such disciples lean upon the strong promises of GOD. Earth fades before their vision. Heaven magnifies, and no sacrifice is too dear for them to make for the far more, the exceeding, and eternal weight of glory.

In this vision at Lovett's Grove, most of the matter of the Great Controversy which I had seen ten years before, was repeated, and I was shown that I must write it out. That I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, but angels of GOD would not leave me in the conflict, that in GOD must I put my trust.

After I came out of vision, the afflicted friends, and a portion of the congregation,

bore the body to its resting-place. Great solemnity rested upon those who remained.

Monday we commenced our journey homeward with Bro. and Sr. Tillotson. The next day we took the cars at Freemont for Jackson, Mich. While riding in the cars we arranged our plans for writing and publishing the book called the Great Controversy, immediately on our return home. I was then as well as usual. On the arrival of the train at Jackson, we went to Bro. Palmer's. We had been in the house but a short time, when, as I was conversing with Sr. P., my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a while I was insensible; but was aroused by the voice of earnest prayer. I tried to use my left arm and limb, but they were perfectly useless. For a short time I did not expect to live. It was the third shock I had received of paralysis, and although within fifty miles of home, I did not expect to see my children again. I called to mind the triumphant season I had enjoyed at Lovett's Grove, and thought it was my last testimony, and felt reconciled to die.

Still the earnest prayers of my friends were ascending to heaven for me, and soon a prickling sensation was felt in my arm and limb, and I praised the LORD that I could use them a

little. The LORD heard and answered the faithful prayers of his children, and the power of Satan was broken. That night I suffered much, yet the next day was strengthened to return home. For several weeks I could not feel the pressure of the hand, nor the coldest water poured upon my head. In rising to walk, I often staggered, and sometimes fell to the floor. In this condition I commenced to write the Great Controversy. I could write at first but one page a day, then rest three; but as I progressed, my strength increased. The numbness in my head did not seem to becloud my mind, and before I closed that work, the effect of the shock had entirely left me.

At the time of the conference at Battle Creek, June, 1858, Sr. Hutchins, who now sleeps in JESUS, was greatly afflicted with sickness, and we all felt that she would then go down into the grave unless the LORD raised her up. While praying for her the power of GOD rested upon us all, and as it came upon me, I was taken off in vision. In that vision I was shown that in the sudden attack at Jackson, Satan designed to take my life to hinder the work I was about to write; but angels of GOD were sent to my rescue, to raise me above the effects of Satan's attack. I saw, among other things, that I should be blest with better health than before the attack at Jackson.

CHAPTER XXXVI.

Visit to Illinois.

In August, 1858, we attended a conference at Crane's Grove, Ills. This was a meeting of considerable interest. It was immediately followed by a discussion of the Sabbath question between Elders J. H. Waggoner and J. M. Stephenson. Eld. S. was on the ground before our conference closed, and immediately commenced his lawless interruptions of our meeting, such as are very common with the no-Sabbath, age-to-come men. The discussion resulted in some good in the place, as it established one dear sister who had become unsettled as to the Sabbath by Eld. S., and another sister, who was much prejudiced when we first visited the place by the statements of Eld. S., came out decided upon the truth. But the influence of that meeting and the discussion, upon those who came in from other places, was decidedly good. Those Sabbath-keepers who came to the place sympathizing somewhat with Eld. S. went away satisfied that he was unworthy of their sympathy. Eld. S. did more to settle the minds of the wavering by manifesting the dragon-like spirit of the no-Sabbath, age-to-come heresies, than all the testimonies for truth there given. The opposition gained not a single victory.

At the close of those meetings I was taken very sick. Remedies were used, but I obtained no relief. Then I called for the brethren and sisters to pray for me. They complied with my request, and I found relief, and was immediately taken off in vision.

I saw that JESUS did not come to abolish his FATHER'S law. The ten commandments were to stand fast forever. Adam and Eve broke GOD'S law and fell, and the family of Adam must perish. GOD could not alter or abolish his law to save lost man, who had by his transgression fallen so low that GOD could not accept any effort he might make to keep that holy, just and good law. JESUS saw the degradation of man, and pitied his hopeless condition. All heaven knew that GOD could not change or abolish his law to save man. JESUS pitied the fallen race and offered to take the wrath of GOD upon himself that was due to man, and to suffer in his stead. Said an angel, "Did JESUS come to make void the law of GOD, and by his death abolish it? No, no. If GOD'S law could have been changed; if it could have been abolished, GOD would not have given his SON to die a cruel, shameful death." But the fact of JESUS' giving his life for man shows the immutability of God's law. JESUS gave his life to save lost man from the curse or penalty he merited by transgression. He by humbling himself exalted man. He be-

came the stepping-stone to elevate man, that he might lay hold of the virtue of his blood, keep GOD'S law, and be brought back to eat of the fruit of the tree of life to which Adam and Eve forfeited all right. Said the angel, "Poor, foolish man knows not what he is doing. He has lifted his puny arm against Omnipotence. He has defied GOD'S law. The law of GOD is the golden link to unite finite man to the infinite GOD. It links earth to heaven, and man to GOD." The transgressor is about to meet the great Law-giver over his broken law. The wrath of GOD has long slumbered, but soon, with terrible justice and crushing weight will his wrath fall upon the transgressor. And that arm that has been stretched forth in rebellion against GOD'S law, and would sever the golden link binding earth to heaven and man to GOD, will wither while the transgressor shall stand upon his feet. That tongue that has boastingly and proudly spoken against GOD'S law, and has made the fourth commandment of none effect, will consume in his mouth while he stands upon his feet. Terrible will be the fate of those who transgress GOD'S law, and lead others in the same heaven-daring path of rebellion.

I was then pointed to the flattering things taught by some of these transgressors of GOD'S law. I was shown a bright light, given by GOD to guide all who would walk in the way of salvation, and also to serve as a warning

to the sinner to flee from the wrath of GOD, and yield a willing obedience to his claims. While this light continued there was hope. But there was a period when this light would cease. When he that is holy will remain holy forever, and when he that is filthy will remain filthy forever. When JESUS stands up; when his work is finished in the Most Holy, then there will be not another ray of light to be imparted to the sinner.

But Satan flatters some, through his chosen servants, as he flattered Eve in Eden. Thou shalt not surely die, and tells them there will be a season for repentance, a time of probation, when the filthy can be made pure. The coworkers with Satan and his angels carry the light into the future age, teaching probation after the advent of CHRIST, which deludes the sinner, and leads the cold-hearted professor to carnal security. He is careless and indifferent, and walks stumblingly over the hours of his probation. The light is made to reach far ahead, where all is total darkness. MICHAEL stands up. Instead of mercy, the deluded sinner feels wrath unmixed with mercy. And they awake too late to this fatal deception. This plan was studied by Satan, and is carried out by ministers who turn the truth of GOD into a lie.

CHAPTER XXXVII.

Testimony for the Church.

I have been shown that Satan has not been stupid and careless these many years, since his fall, but has been learning. He has grown more artful. His plans are laid deeper, and are more covered with a religious garment to hide their deformity. The power of Satan now to tempt and deceive is ten-fold greater than it was in the days of the apostles. His power has increased, and it will increase, until it is taken away. His wrath and hate grow stronger as his time to work draws near its close.

GOD knows how Satan is working, and sends his angels to watch over his children, to protect them from the Devil's power. And the battle is constantly going on between the angels of GOD, and the Devil's angels. The angels of GOD are clothed with a complete armor, the panoply of heaven, and, although surrounded with deadly foes, fear nothing, for they are doing the will of their loved Commander. They enter the darkest places to rescue the children of GOD from the snares of Satan, and their presence causes the evil angels to fall back. And as the evil angels are defeated, they utter terrible imprecations against the injustice of GOD, and against his angels.

I saw that the angels of GOD are not to force

or bend the will of the individual they watch over. They are to gently chide, warn and guard. Satan can never force back these holy angels from their charge. None can do this but the individuals that they are watching over. If these individuals continue to grieve these tender, holy angels; if they go astray from their counsel and warnings, and choose an independent course of their own, they will drive these angels from them. If the will is submitted to them, they will bend it in the heavenly channel, and they will ever be on the watch for their interests, leading them from a thousand dangers, preventing their lives being taken by Satan, and, if they are inclined to go a wrong course, stand in the path before them to prevent their ruin.

But if individuals continue to retain their own will, choose their own course, and have their own way, the angels leave them in sadness. Then Satan comes in to control the will, and bend the mind, and smiles in hellish triumph at his success.

I saw that the great condescension for man has been made. JESUS condescended to the shameful death of the cross, and now man in his turn must condescend and bow. He must yield up his will and pleasure if he would follow in the only road to heaven. I saw that GOD would not compel any to be saved. JESUS has made the great sacrifice, and if man will

freely, gladly accept it; if he will choose life, he can have it. But his life must be one of continual yielding.

I was pointed back, and saw the condition of GOD'S people in 1844. Then GOD was pleased with them, and his love rested upon them. I was carried down still further, and saw that they were not as devoted. Instead of going on from strength to strength, they have been growing weaker. They do not possess living faith. Their fruits are not such as will please GOD. A stupid indifference hangs upon them. They lack fervent piety. They manifest but very little melting love for JESUS, and warm affection for their brethren.

And I saw what GOD marked above everything else was their contented state. They have the truth. None can successfully oppose, and they enjoy it, as if the SAVIOUR had no work for them to do in the salvation of souls. They comfort themselves that they are safe, and leave the work of the LORD to others, and by degrees they relax their efforts and fall into an indifferent, formal state. There are souls to save all around them, but they leave that for their ministers, and they have lost their activity and zeal, and their patience in seeking to lead others to the truth. Many, I saw, had become weary of well doing. They are shut up to themselves, and seek to shun burdens. They fold their hands in peace at home, as

though they had no part to act in the advancement of the work of GOD.

I saw the great lack of nursing fathers and mothers in Israel. And I saw why there are not more is because they will not take the burden, and fill the place which GOD would be pleased to have them occupy. Self must be denied in order to fill this place. Earnest prayer, and faithful watch-care for others will take the place of ease and indifference. And often worldly interests will suffer a little. They may have to visit some brother or sister, or some inquiring friend who needs help, just when they wish to accomplish some worldly object. But if they lose a little of the earthly treasure here, and do their Master's will, they will lay up treasure in heaven. Their Master for their sake became poor, that they through his poverty might be made rich.

I was shown that GOD would reward those who will bear responsibilities, and with energy push his work forward and stand in the forefront of the battle. GOD will choose those who will venture something in his work. But there are those who will not fill the place that GOD would be pleased to have them fill.

I saw that GOD had made my husband a burden-bearer since 1844, that he might obtain an experience to fill the place in the work he designed for him to occupy. In order to do this he has had to take responsibilities and to

risk something on the success of this message. GOD would be pleased if others would feel the same interest, and move with the same energy, but many will not venture. I saw that GOD was displeased with those who do not take the burden themselves, and then stand ready to murmur at the one upon whom he lays the heavy burden. If others would come up and bear the burden he has borne for years, and venture all; life, health, strength, time, everything, to push this work ahead, trusting alone to the success of the message, then GOD would release him from such heavy responsibilities.

I saw that the blessing of the LORD has rested upon every essential move that has been made to advance his cause, and steadily has the work progressed. One difficulty after another has been surmounted. It is because GOD'S hand was in the work. I saw that some do not realize that selfishness is at the bottom of their murmuring. GOD'S humble instrument moves too fast for their faith, and his venturing out as he has done has reproved their slow and unbelieving pace. And there has been satisfaction taken in watching and finding fault. Hints have been thrown out, doubts expressed, which have had their influence. Their faith was not strong enough to keep pace with him. Had they possessed that strong faith and self-denial which they should have had, those who have the ability and means might do much in

stirring up the people of GOD; and if they would venture out and risk something on the result and success of this message, it would inspire faith in the hearts of the remnant, and there would be activity and zeal in pushing forward this great work.

I was shown that the work was not left in the hands of any one upon earth. Angels of GOD have charge of the work, and they counsel and direct GOD'S people through chosen agents, and thus the work moves forward. I was shown that GOD in his own wise providence raised my husband above dependence and want, that his testimony and influence might not be crippled by the galling sense of dependence. GOD will use him as his instrument to speak with freedom, independent of man, and in his strength raise his voice, and with his example call upon the people to arouse, and assist with their substance in moving forward this great work. And any that wish to be convinced, can be, that it is not selfishness, nor to obtain any advantage himself that he pursues this course. But his object is to advance the work of GOD, which is dearer to him than life.

I saw that it was easier for those who look on to complain, and find fault, than to suggest and lead in a better course. It is very easy and cheap to suggest doubts and fears, but it is not so readily undertaken to tell what shall be done.

I was pointed back and saw that amid all the hatred and devices of Satan, GOD had spared the life of my husband, although Satan pressed him sore to take it away a few years since. The LORD wrenched him from the enemy's power, and raised him up to still act for him—to walk out on his faith, to be a succorer to the needy, and to strengthen and uphold his servants whom he has called into the field. I saw that GOD had stayed him on the right hand and on the left that he should not go to extremes. This has not been the work of man, but the mark of GOD'S hand is seen in it. His work will go forward. Simple instruments GOD will choose to carry forward this great work, to carry out the mind and will of the Great Master at the head of the work.

By some there is a shunning of the living testimony. Cutting truths must not be shunned. It needs something besides theory to reach hearts now. It needs the stirring testimony to alarm and arouse; that will stir the enemy's subjects, and then honest souls will be led to decide for the truth. There has been and still is with some a disposition to have everything move on very smoothly. They see no necessity of straight testimony.

Sins exist in the church that GOD hates, but they are scarcely touched for fear of making enemies. Opposition has risen in the church to the plain testimony. Some will not bear it.

They wish smooth things spoken unto them. And if the wrongs of individuals are touched, they complain of severity, and sympathize with those in the wrong. As Ahab inquired of Elijah, "Art thou he that troubleth Israel?" they are ready to look with suspicion and doubt upon those who bear the plain testimony, and like Ahab overlook the wrong which made it necessary for reproof and rebuke. When the church depart from GOD they despise the plain testimony, and complain of severity and harshness. It is a sad evidence of the lukewarm state of the church.

Just as long as GOD has a church, he will have those who will cry aloud and spare not, who will be his instruments to reprove selfishness and sins, and will not shun to declare the whole counsel of GOD, whether men will hear or forbear. I saw that individuals would rise up against the plain testimonies. It does not suit their natural feelings. They would choose to have smooth things spoken unto them, and have peace cried in their ears. I view the church in a more dangerous condition than they ever have been. Experimental religion is known but by a few. The shaking must soon take place to purify the church.

Preachers should have no scruples to preach the truth as it is found in GOD'S word. Let the truth cut. I have been shown that why ministers have not more success is, they are

afraid of hurting feelings, fearful of not being courteous, and they lower the standard of truth, and conceal if possible the peculiarity of our faith. I saw that GOD could not make such successful. The truth must be made pointed, and the necessity of a decision urged. And as false shepherds are crying, Peace, and are preaching smooth things, the servants of GOD must cry aloud, and spare not, and leave the result with GOD.

GOD has given his servants the present truth so clear and plain that their opponents cannot stand before them. This great blessing, I have seen, has not been realized and prized. Some who are laboring in the cause of GOD have had so few privations, known so little of want or wearing labor, or burden of soul, that when they have an easy time they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, GOD will release them.

Some of the servants of GOD have given up their lives to spend, and be spent, for the cause of GOD. They are almost worn out with mental labor, incessant care, toil and privations. Others have not had, and would not take, the burden upon them. Yet just such ones think they have a hard time, because they never have experienced hardships. They never have been baptized into the suffering part, and

never will be, as long as they manifest so little fortitude, and love their ease so well. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough.

Could some be placed back ten or twelve years, and labor through the discouragements that then existed, they would find a great change in the labor now, compared with what it was then. Then the friends of the cause were few, their means limited, and it was a constant battle against error and fanaticism. Privation and want were then endured by GOD'S servants without murmuring. I have had more fears for our preachers now than ever before. A laborer in the gospel field, will feel a burden for souls if he fills the place GOD designs him to fill. He will labor in the desk, and out of it. While at the fireside he will enter into the feelings of those who have listened to solemn, important truth from his lips. He will watch for souls as one that must give an account.

Sabbath-keepers, remember that the outside appearance is an index to the heart, and while you are so anxious to imitate the fashions of the world; while your heart is in these things, you are like them, you have their spirit, and have lost the truth out of your heart. While you study your appearance to look as near like the world as possible, remember your REDEEMER. Upon his head was a crown of thorns. The greatest concern some Sabbath-keepers

have is their outward appearance. They are fostering pride, and will perish with their pride unless they entirely reform. Many make vain excuses for wearing hoops. They cannot endure the idea of being peculiar. I saw that Sabbath-keepers should not give the least influence to a fashion carried to such a ridiculous length.

But while some are following the fashion, and manifest so much pride about their appearance, some others take the other extreme, and dress odd and slack, and destroy the influence they might have with unbelievers. Some hold themselves in a position to watch the dress of others, and find fault with every article they think not just right. If a sister is dressed orderly, and taste is manifested in her dress, the trial is raised, the sister is proud. I saw that some are withering spiritually. They have been watching for every fault to make trouble with. They neglect their own souls. They seldom see or feel their own faults, for they have had all they could do to watch the faults of others. A dress, a bonnet, an apron, takes their attention; they must talk with this one, and that one about the matter, and it is sufficient for them to dwell upon for weeks. All the religion a few poor souls have, is to watch the garments and acts of others, and find fault with them. Unless they reform, there will be no place in heaven for them, for with this spir-

it they would find fault with JESUS and angels.

Some who are very careless in their dwellings and of their persons, consider it pride to be neat and are tried with those who are neat and cleanly. I saw that neatness and order in dress, and cleanliness throughout the dwelling, should be strictly observed by Sabbath-keepers, who are looked upon as strange, and are watched for their faults. Their influence should be holy. The sacred truths which we profess will never degrade the receivers, and make them coarse and rough, neglectful of their persons, and untidy in their houses. If the receiver has slack habits, the truth elevates him, and works for him a thorough reformation. Unless the truth has this effect, the individual has not felt its saving power. A careless and disordered dress is no mark of humility. Here some have deceived themselves. The life, the acts, the words, will tell whether the individual possesses true humility, and the dress will correspond with the fruits manifested. A pure fountain cannot sent forth sweet water and bitter. Cleanse the fountain and the streams will be pure. The house of GOD is often desecrated by Sabbath-keepers' children. Their parents allow them to run about the house, play, talk, take the attention of the people, and manifest their evil tempers in the very meetings where they have assembled to worship GOD. I have seen that in the assembly of the saints a holy

stillness should reign. But the house where GOD'S people assemble is often made a perfect babylon, a place of confusion and disorder. This is displeasing to GOD. If the parents have not government, and cannot control their children in meeting, GOD would be better pleased for them to remain at home with their unruly children. They had better suffer the loss of meetings, than to have a large number annoyed, and their meetings spoiled. If parents leave their children uncontrolled, unsubdued at home, they cannot have them do as they wish in meeting. Who should be the sufferers in this case? Certainly, the parents. They should not feel afflicted if others do not wish to have their peace disturbed when they meet to worship GOD.

Parents, you must be the sufferers in this matter, and it may lead you to see and fulfill your neglected duty. If you carry your children to the house of GOD, they should be made to understand that they are where GOD meets with his people. There is not that order observed among Sabbath-keepers in this respect that there is in the nominal churches. Parents, you have a work to do. Subdue your children at home, and then you can govern them in the house of GOD.

The LORD has shown me that his grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust

wholly in GOD, we can overcome every temptation, and through his grace come off victorious.

If we overcome our trials, and obtain victory over the temptations of Satan, then we endure the trial of our faith, which is much more precious than gold, and are stronger, and better prepared to meet the next. But if we sink down, and give way to the temptations of Satan, we get no reward for the trial, and shall not be so well prepared for the next. In this way we shall grow weaker, and weaker, until we are led captive by Satan at his will. When temptations and trials rush in upon us, let us go to GOD, and agonize with him in prayer. He will give us grace and strength to overcome, and break the power of the enemy.

GOD has shown me that he gives his people a bitter cup to drink to purify and cleanse them. They can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus, must have another draught, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left impure in heart. I saw that this bitter cup can be sweetened by patience, endurance and prayer, and that it will have its designed effect upon the hearts of those who thus received it, and GOD will be honored and glorified.

I have frequently seen that the children of the LORD neglect prayer, especially in secret; and that many do not exercise that faith which is their privilege and duty, and often wait for that feeling which faith alone can bring. Feeling is not faith, but the two are distinct. Faith is ours to exercise, but the blessing is GOD'S to give. The grace of GOD comes to the soul through the channel of living faith, and that faith it is our power to exercise.

True faith lays hold of and claims the promised blessing before it is realized and felt. I have seen that we must send up our petitions in faith within the second vail, and take hold of the promised blessing, and claim it as ours. And we are then to believe that the blessing is ours, and that we receive it, because our faith has hold of it, and according to the Word it is ours. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Here is faith, naked faith, to believe that we receive the blessing, even before we realize it. When the promised blessing is realized and enjoyed, faith is swallowed up. But many suppose they have much faith when sharing largely of the Holy Spirit, and that they cannot have faith unless they feel the power of the Spirit. Such confound faith with the blessing that comes through faith. The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of

darkness seem to hover over the mind, then is the time to let living faith pierce the darkness, and scatter the clouds. True faith rests on the promises contained in the word of GOD, and those only who obey the Word, can claim the glorious promises contained in it. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv, 7. "Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John iii, 22.

As inquiries are frequently made as to my state in vision, and after I come out, I would say that when the LORD sees fit to give a vision, I am taken into the presence of JESUS and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth.

At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought

before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the LORD in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the LORD brings them before me at the time that he is pleased to have me relate or write them.

It has been a matter of great perplexity to me to know what course to pursue with messages given me for individuals. I have often written messages of reproof for different ones, and given them to these persons, and they have laid them away, and have said nothing about them. Their course has shown in many instances that they were not affected by the messages, and they have continued to have a bad influence in the church, who were ignorant of the reproof given.

My course is now clear to wrong the church no longer. If reproofs are given I dare not commit them alone to the individuals to be buried up by them, but shall read what the LORD has seen fit to give me, to those of experience in the church, and if the case demands, bring it before the whole church. The great delicacy which some have manifested lest others should learn that they have been reproved, proceeds from a lack of humility, and unwillingness to acknowledge their wrongs.

[NOTE: The following further account of experiences written after the issuance of the first limited printing of "Spiritual Gifts," Volume II, on September 18, 1860, was included in subsequent editions. It appears here that the reader may have all that was published in all printings.—TRUSTEES OF THE ELLEN G. WHITE PUBLICATIONS.]

September 20, 1860, my fourth child, John Herbert White, was born. When he was three weeks old my husband felt it to be his duty to travel West. About one week before he was to visit Mauston, we received letters from M. E. S. for publication, purporting to be visions given her of the LORD. As we read these communications we felt distressed. We knew that they were not from the right source. And as my husband knew nothing of what he was about to meet at Mauston, we feared he would be unprepared to meet the fanaticism, and that it would have a discouraging influence upon his mind. We had passed through so many such scenes in our early experience, and had suffered so much from these unruly, untamable spirits, that we have dreaded to be brought in contact with them.

I sent in a request for the church at Battle Creek to pray for my husband, and at our family altar we earnestly sought the LORD. With brokenness of spirit, and many tears, we tried to fasten our trembling faith upon GOD'S promises, and we had

the evidence that GOD heard us pray, and that he would stand by my husband, and impart to him counsel and wisdom.

While looking in the Bible for a verse for Willie to commit to memory to repeat in the Sabbath School, these words arrested my attention, "The LORD is good. A strong hold in the time of trouble, and he knoweth them that trust in him." I could but weep over these words, they seemed so appropriate. The whole burden upon my mind was for my husband, and the church in Wisconsin. My husband realized the blessing of GOD while in Wisconsin. The LORD was to him a stronghold in time of trouble. He sustained him while he bore a decided testimony against the wild fanaticism there, and upheld him by his free Spirit.

I received a letter from my husband written at Mackford, Wis., in which he stated, "I fear that all is not well at home. I have had some impressions as to the babe." While praying for the family at home, he had a presentiment that the child was very sick. The babe seemed lying before him with face and head dreadfully swollen. When I received the letter the babe was as well as usual; but the next morning he was taken very sick. It was an extreme case of erysipelas in the face and head. When my husband reached Bro. Wick's, near Round Grove, Ills., the telegraphic despatch, stating the sickness of the child, was handed him, and as he read, he stated to those present that he

was prepared for the news, for the LORD had prepared his mind for it. And that they would hear that the child's head and face were greatly affected.

My dear babe was a great sufferer. Twenty-four days and nights we anxiously watched over him, using all the remedies we could for his recovery, and earnestly presenting his case to the LORD. At times I could not control my feelings as I witnessed his sufferings. Much of my time was spent in tears, and humble supplication to GOD. But our heavenly FATHER saw fit to remove my lovely babe.

December 14, I was called up. My babe was worse. I listened to his labored breathing, and felt his pulseless wrist. I knew that he must die. That was an hour of anguish for me. The icy hand of death was already upon him. We watched his feeble, gasping breath, until it ceased, and we felt thankful that his sufferings were ended. When my child was dying, I could not weep. I fainted at the funeral. My heart ached as though it would break, yet I could not shed a tear. We were disappointed in not having Bro. Loughborough to conduct the funeral services, and my husband spoke upon the occasion to a crowded house. We followed our child to Oak Hill cemetery, there to rest until the Life-giver shall come, and break the fetters of the tomb, and call him forth immortal.

After we returned from the funeral, my home seemed lonely. I felt reconciled to the will of GOD, yet despondency and gloom settled upon me.

The discouragements brought upon us the past Summer, we could not rise above. As to the state of GOD'S people, we knew not what we might expect. Satan had controlled the minds of some closely connected with us in the work, even some who had been acquainted with our mission, and seen the fruits of our labors, and have not only witnessed the manifestations of the power of GOD many times, but had felt its influence upon their own bodies. What could we hope for in the future? While my child lived I thought I understood my duty. I pressed my dear babe to my heart, and rejoiced that at least for one Winter I should be released from any great responsibility, for it could not be my duty to travel in Winter with my infant. But when he was taken from me, I was again thrown into great perplexity.

The condition of the cause, and the state of GOD'S people, nearly crushed us. Our happiness has depended upon the state of the cause of GOD. When GOD'S people are in a prospering condition, we feel free. But when they are in disorder and backslidden, nothing can make us joyful. Our whole interest and life has been interwoven with the rise and progress of the third angel's message. We are bound up in it, and when it does not prosper, we experience great suffering of mind. About this time my husband, as he reviewed the past, began to lose confidence in almost everybody. Many of those he had tried to befriend had acted the part

of enemies, and some that he had helped the most with his own scanty purse, and his influence with others, had been putting forth a perpetual effort to injure him, and cast burdens upon him. One Sabbath morning as he was going to our place of worship, an overpowering sense of such injustice came over him, and he turned aside to weep aloud while the congregation waited for him.

From the commencement of our labors, we have been called to bear a plain, pointed testimony, to reprove wrongs and spare not. And all the way there have been those who have stood in opposition to our testimony, and have followed after to speak smooth things, daub with untempered mortar, and destroy the influence of our labors. The LORD would rein us up to bear reproof, and then individuals have stepped right in between us and the people to make our testimony of none effect. Many visions have been given, that we must occupy the position to stir up the people of GOD; and not shun to declare his counsel, for the church was asleep in their sins. But few have sympathized with us, while many have sympathized with the wrong, and with those who have been reproved. These things crushed us, and we felt that we had no testimony to bear in the church. We knew not who to confide in. All these things forced themselves upon us, and hope died within us. We retired to rest about midnight, but I could not sleep. A severe pain was in my heart and I could find no relief. I fainted a number of times.

My husband sent for Brn. C. Smith, Amadon and Kellogg. Their fervent prayers were heard, relief came, and I was taken off in vision. Then I was shown that we must still bear our testimony, straight and pointed. That we had a work to do. Then the individuals were presented before me who have shunned the pointed testimony. I saw the influence of their teachings upon GOD'S people. I was shown the condition of the people in ——— ———. They have the theory of truth, but are not sanctified through it. I saw that when the messengers enter a new place, their labor is worse than lost unless they bear a plain, pointed testimony. They should keep up the distinction between the church of JESUS CHRIST, and formal, dead professors. There was a failure in ———. Bro. ——— was fearful of offending, fearful lest the peculiarities of our faith should appear, and the standard was lowered down to the people. The fact should have stood out living before the people, that we possess truths of vital importance, and that their eternal interest depended upon the decision they would make. And in order to be sanctified through the truth, their idols must be given up, their sins be confessed, and they bring forth fruit meet for repentance.

Those who engage in the solemn work of bearing the third angel's message, must move out decidedly, and in the Spirit and power of GOD, fearlessly preach the truth, and let it cut. They should

elevate the standard of truth, and urge the people to come up to it. It has been lowered down to meet the people in their condition of darkness and sin. It is the pointed testimony that will bring up the people to decide. A peaceful testimony will not do this. The people have the privilege of listening to this kind of teaching from the pulpits of the day. But GOD has servants to whom he has entrusted a solemn, fearful message, to bring out and fit up a people for the coming of CHRIST. There is as great a difference in our faith and that of nominal professors, as the heavens are higher than the earth.

The people are asleep in their sins, and need to be alarmed before they can shake off this lethargy. Their ministers have preached smooth things. GOD'S servants, who bear sacred, vital truths. should cry aloud and spare not, that the truth may tear off the garment of security, and find its way to the heart. The straight testimony that the people in —— should have had was walked all around, and the seed of truth was sown among thorns, and has been choked by the thorns.

GOD'S servants must bear a pointed testimony. It will cut the natural heart, and develop character. Brn. —— and —— moved with a perfect restraint upon them while in ——. Such preaching will never do the work that GOD designs to have accomplished. There is enough scringing, and crippling, and wrapping up pointed truths, which rebuke sin by the ministers of the nominal churches. Unless souls embrace the message aright, and their hearts are prepared to receive it, they had better let it entirely alone.

In view of the slanderous reports circulated by a few individuals against Bro. and sister White, we feel called upon to testify that we have been personally acquainted with them and their course since 1844, and therefore *know* that any statements that would represent them as being in any wise connected with, or countenancing in any degree, those fanatical abominations into which some in Maine and elsewhere were drawn during the years 1844–1846, are wicked and malicious falsehoods. We have never known them to be in the least infected with the spirit or works of fanaticism, but on the contrary, as the untiring and unflinching opposers of the same.

H. N. Smith,
S. B. Belden,
Edward Andrews,
S. L. Andrews,
A. S. Andrews,
Cyprian Stevens,
Almira T. Stevens,
Paulina R. Stevens,
F. J. Stevens,
Stockbridge Howland
L. M. Howland,
F. H. Howland,
R. D. Howland,
M. R. Aderton,
George Cobb,
Lewis O. Stowell,
Laura T. Stowell,
Lewis B. Stowell,
Marion C. Stowell,
Sarah H. Stowell,
N. N. Lunt,
S. H. Lunt,
R. D. Waterman,
D. W. Wright,
Thomas Worcester,
Lydia Bolton,
P. A. Gammon,
Abram Barnes,
S. W. Flanders.

Portland, Me., Aug. 10, 1858.

As unfavorable reports are in circulation against Eld. James White and wife, it is a pleasure to us to testify that we have been personally acquainted with them since 1844. They have had no sympathy with the no-work theory, voluntary humility, spiritual second advent, and spiritual union not in ac-

cordance with the law of marriage, but ever raised their voices against these different forms of fanaticism which prevailed with some in New England.

N. N. Lunt, S. H. Lunt,
Jacob Mills, Thomas Worcester,
Dorcas Wright, Phebe A. Gammon,
Elizabeth Haines,* Isaiah Libby.

We bear cheerful testimony to the truthfulness of the statements relative to Elder Dammon, on pages 40, 41. As near as we can recollet we believe the circumstances of his arrest and trial to be fairly stated.

H. A. Hannaford,
Wm. T. Hannaford, D. S. Hannaford,
James Ayer, sen., Mrs. R. W. Wood.

Topsham, Me., Aug. 6, 1860.

The wonderful manifestation of the power of God in healing Sr. Frances Howland is correctly stated on pages 42–44, except the one who baptized her.

Stockbridge Howland F. H. Howland,
L. M. Howland, R. D. Howland.

In our opinion Sr. White has given a fair statement of the fanaticism in Maine, and her labors with the unfortunate victims of it, in pages 49–65.

Edward Andrews, Geo. Cobb,
S. L. Andrews, Stockbridge Howland
A. S. Andrews, L. M. Howland,
Almira T. Stevens, F. H. Howland,
P. R. Stevens, R. D. Howland,
F. J. Stevens, Abram Barnes,
J. G. Foy, S. W. Flanders.

H. N. Smith.

*This is Sr. H. of pages 30 and 69.

We the undersigned know that sister White's statement in regard to the sickness and recovery of Gilbert N. Collins on pp. 108 and 109 is correct.

NANCY COLLINS, G. N. COLLINS,
MELORA A. ASHLEY.

From personal knowledge we can testify that the statements on pages 124–127, relative to a certain woman who came among us in Camden, are correct.

C. B. PRESTON, E. A. PRESTON.

As to what is stated on pages 133, 134, we know these things to be facts which cannot be gainsayed.

ALONZO ABBEY, DIANA ABBEY,
IRA ABBEY, RHODA ABBEY.

We have read pages 136–140 of Sr. White's book, and in our opinion her statements are correct.

WM. HARRIS, HIRAM EDSON,
L. M. HARRIS, ESTHER M. EDSON,

From a knowledge of the main points stated on pages 152–156, we can say, they are correct.

JOHN S. WAGER. MARY WAGER.

BRISTOL, VT., AUG. 17, 1860.

We were personally acquainted with the circumstances of Sr. White's visit to Vergennes, mentioned on pages 157–159, and regard them correct. It should be H. Allen, instead of S. Allen

HENRY GARDNER, D. S. GARDNER.
C. W. SPERRY, R. A. SPERRY.

We were present at the meeting at Jackson, described by Sr. White on pages 181, 182, and regard her statement correct.

A. A. Dodge, C. Dodge,
D. R. Palmer, A. Palmer,
Cyrenius Smith, Louisa Smith,
J. P. Kellogg, Ann J. Kellogg.

J. N. Loughborough.

From personal knowledge of the leading facts stated on pages 184–188, relative to Sr. White's suffering with heart disease, swelling on her eyelid, apoplexy, and miraculous restoration in answer to prayer, we can testify to their truthfulness.

Uriah Smith, S. T. Belden,
G. W. Amadon, S. B. Belden,
J. N. Loughborough, M. J. Loughborough,
Cynthia Bacheller, Roxanna Cornell,
Caroline Orton, Drusilla Lamson,

J. W. Bacheller.

We have read the statements of sister White on pp. 219–222 in regard to the visit to Wawkon, &c. The statements are correct.

J. N. Loughborough, M. J. Loughborough,
H. N. Smith.

Jackson, Mich., Aug. 16, 1860.

We witnessed, in our own house, the sudden prostration and recovery of Sr. White, stated on page 271.

D. R. Palmer, A. Palmer.